

[4]

A

# BRIEFE SVRVAY AND CENSURE OF M<sup>r</sup> COZENS His Couze- ning Deuotions.

Prouing both the forme and matter of  
M<sup>r</sup> Cozens his Booke of *Private Deuotions*, or the  
*Houres of Prayer*, lately published, to be mereley Po-  
pish : to differ from the priuate Prayers Authorized  
by Queene Elizabeth 1560. to be transcribed out  
of Popish Authors, with which they are  
here paralell'd : and to be scandalous  
and prejudicall to our Church, and  
aduantagious onely to the  
Church of Rome.

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By William Prynne Gent. Hospitiij Lincolniensis.

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M A T . 7. 15,16.

*Beware of false Prophets which come to you in Sheepe's closhing, but  
inwardly they are rauening Wolves: Ye shall know them by their fruite.*

2 COR. II.14,15.

*For Satan himselfe is transformed into an Angell of light. Therefore  
it is no great thing if his Ministers also be transformed as the Ministers  
of righteouesesse, whose end shall be according to their workes.*



Printed at London. 1628.

# YAVAVE SETHI

GO DAWAID GHA



To the Right Honourable, the  
Knights, Citizens, and Burgesseſſes of  
*the Commons house of Parliament*  
now assembled.



Ight honorable, thrice worthy, and true Christian Senators, your pious zeale, and zealous pietie, in questioning ſome *Popiſh and Arminian Bookeſſes*, which haue boene lately published (and I would I could not

fay authorized and patronized: ) by ſome ſpurious and Romanized, if not *Apoſtatiſed Sonnes*, and *Paſtors* of our *Church*, to the inquietation of our State, the hazard of our *Church*, the propagation of *Popery* and *Arminianisme*, the betraying of the truth, the encouragement of our Enemies, and the inexpiable blemiſh of our orthodox and *Apoſtolicall Religion*; hath, as at firſt invited me to pen, ſo now emboldened mee to publish, and dedicate, this **B R I E F E S V R V A Y** and *Cenſure* of *Maſter Cozens his cozening Deuotions*, to your Honours: if not to animate, helpe, or further: yet at leaſt to eaſe you in the *Anatomie* and cleare *Discovery*, of that virulent

## The Epistle.

<sup>a Nullus magis</sup> and popish poysyn, which is coached in the  
<sup>ma Ciuitas dicitur</sup> veines, and cloaked vnder the Coule, and Saint.  
<sup>quiescere potest: si form</sup> like habit of those new Devotions, which now ex-  
<sup>bostem non habet, domini in meo</sup> pect, hay neede, your doome and censure. As it  
<sup>sur. Lutice. Rom. Histor. l. 30.</sup> fares with potent States and ample Cities; that  
<sup>lect. 44. Arma</sup> they can haue sooner wan an enemie abroad, but pre-  
<sup>qua non habent hostem, sapientia in eum</sup> fently they finde and feele somefoes at home: so hath  
<sup>conseruatur.</sup> it of late befell our Church; who hauing secured  
<sup>Cate. Polit. l. 7. c. 14. p. 672.</sup> her selfe against the feare of foraigne Enemies  
<sup>b Quam gra-</sup> by those <sup>b</sup> sundry victories and glorious Trophies,  
<sup>cis et quam acerbe est ho-</sup> which her Tyndall, her Fox, her Jewell, her Rai-  
<sup>stibus tam pro-</sup> nolds, her whitakers, her Fulke, her Perkins, her  
<sup>fligatis, & ne-</sup> Abbots, her Whites, her Willer, her Morton, her  
<sup>minex austeri-</sup> Vlber, and her other learned Worthies haue oft-  
<sup>sa se opponere</sup> times gained ouer Romes Master Champions, and  
<sup>audente, ipsi</sup> greatest Goliachs, who proclaime vs Victors by  
<sup>nos oppugnare-</sup> their long continued silence: is now endangered  
<sup>mus mutuo, &</sup> and almost surprised by Cowning and <sup>c</sup> Domestiske  
<sup>se classum in-</sup> enemis arque-  
<sup>ad eorum</sup> faces, who in fighting for her, doe but warre a-  
<sup>praberemus.</sup> gainst her: her foraigne peace, hath bred her  
<sup>Theodore.</sup> warres and iartes at home; and raisd <sup>d</sup> a Trojan  
<sup>Ecclesiast. hist. l. 1. c. 7.</sup> Horse within her bowels, which is like to set  
<sup>e Non longe</sup> her all on fire at vnawares, vnlesse some showers  
<sup>scilicet hostes</sup> of soueraigne Justice quench her flames. Now  
<sup>Quaren di no-</sup> blessed be the God of heauen, who hath in-  
<sup>bres, circumfusus</sup> fused this Christian prouidence, and zealous  
<sup>Endique muros</sup> care into your pious hearts, to singe out these  
<sup>Virg. Aeneid. l. 11. Intrusa-</sup> wilie and friend-seeming enemies of our Church,  
<sup>bes, quae poscis.</sup> before you haue seized on those rauenous and  
<sup>Ouid. Met. l. 6</sup> pressing <sup>e</sup> Wolues, which prey vpon our State. What  
<sup>f Virgil. Aeneid. l. 2.</sup> Authority and right a Parliament hath, to deale  
<sup>g Quoniam quis-</sup> in Ecclesiasticall affaires; to patronize Religion;  
<sup>gacem in ux-</sup> to vindicate & plead its cause: and to arraigne,  
<sup>raditionem pauperum in</sup> con-

### *The Epistle.*

conuent, and censure such, who violate the settled <sup>rebus autem  
etiam est? Quid</sup>  
and received Doctrines of our Church; let <sup>enim omnibus  
alium signum  
stolidum</sup>  
*Christ Jesus* testifie: who informes his *Apostles* <sup>quam proscriptio  
no incitavit:</sup>  
and *Saints*:<sup>f</sup> that they shoulde be brought, not one- <sup>aut quid alius  
quorundam,  
non taceat pre-  
flectura quam</sup>  
ly before *Councils* and *Synagogues*: but likewise, <sup>siguidem ma-  
tor pauperiu-  
lorum est de-  
populatio, quia  
potestas. Ad hoc  
enim honor et  
paucis emitur,</sup>  
before *Kings* and *Rulers*; that is before *secular Magistrats*: not for temporall and State affaires <sup>ut cunctorum  
vastatione sol-  
natur. Quo  
quid esse in-  
dignius aut  
iniquius po-  
tius?</sup>  
only: but for his name sake, and for bearing wit- <sup>Redemptus  
in defence and iustification of their Religion:</sup>  
ness to his truth and *Gospele*: Whereby hee ad- <sup>scimus: ut  
pauci illudren-  
tiam pratica  
quoniam non  
ment, Comer-  
unt, inservient,  
et solutionem  
scimus: ut  
pauci illudren-</sup>  
mits, that temporall Magistrats, may intermed- <sup>but like wise St. Paul himselfe was by the ve-  
ry Iewes themselves accused <sup>in</sup> before *Falsus*,  
*Festius*, and *Agrippa*, for his very preaching and Do-  
ctrine; before whom he pleads his cause; and at last <sup>scimus: ut  
pauci illudren-</sup>  
& appeals to *Cesars judgement seate*, even in these <sup>mundus</sup>  
particulars of Religion: which he would not haue <sup>evertitur.</sup>  
erunt honor,  
done, had not Princes and *secular Magistrats* <sup>aeris exi-  
drum est.</sup></sup>

Venient plerisque noui nunc, non enim a summis sublimitatibus visiti, qui  
commendantur illustrissimi pauci ad exitum plurimarum: decernuntur hic noui mu-  
nera, determinantur noua iudicione: decernunt potentes, quod soli pauperes: decer-  
nit gratia diuinum, quod perdat turba misericordum, Ipsi enim in nullo existunt, quod  
decernit. Salu. De Gubernatione Dei, l. 4. p. 10. 4. 10. 5. 4. 5. p. 161. 162. F. Marke 14. 9.  
Luke 21. 12. 13. g Mat. 27. 1. 10. 26. 1. 11. 26. 9. to the end. & c. 2. 3. 7. & 38.  
3. Acts 4. 5. 6. 10. 24. c. 5. 21. to 42. c. 12. 1. 2. 3. c. 16. 19. to 25. c. 17. 6. 7. 8. c. 18.  
12. to 17. & Euseb. Eccl. hist. lib. 3. c. 16. 17. Iustin Martyr. Apolog. 1. c. 9. 2. Tertullian.  
Apolog. adversus Gent. et ad Scapulam. lib. Tatianus, Arnobius, Zozeman. Eusebius.  
Nicophorus, Sozrates, & the book of Martyrs, accordingly, or Acta 24. 25. & 26.  
k Acta 25. 9. 10. 11. 12.

## The Epistle.

Jurisdiction and Prerogatiue, as well in Church, as State affaires. Not to trouble you with the

<sup>1</sup> See Thomas <sup>1</sup> petition of Mr. John Wycliffe to the Parliament, of Walng-  
ham, hist.  
<sup>Angl. Rich</sup> 2. for the Reformation  
2.p.256.257. of the Clergie; for the weeding out of many false,  
and the establisment of sundry Orthodox points of  
Doctrine in our Church : his severall positions.

<sup>m</sup> Ibidem. p.  
205.208.  
209.

<sup>m</sup> That the Parliament or temporall Lords, might  
lawfully examine and discusse the State, & the dis-  
orders and corruptions of the Church : That they  
might lawfully and deservedly, (yea that they were  
bound in conscience,) upon the discouery of the Er-  
rors and corruptions of the Church, deprive her of all  
her Tishes and temporall endowments, till she were  
reformed. And that any Ecclesiastical person, yea  
the Pope of Rome himselfe, might be lawfully accused,  
censured and corrected by Lay men: do sufficient-  
ly confirme your Parliamentary prarogatiue in

<sup>n</sup> Defence of  
the Apologie.  
part.6.cap.2.  
division 1.  
pag.5.22.  
<sup>o</sup> Christian  
subiection, &  
Antichristian  
Rebellion.  
part 3.usere  
the end.

p 2.&c 3.Ed.  
6.cap.1.19.  
3.&c 4.Ed.6.  
c.10.5.& 6.  
Ed.6 cap.1.  
7.Elis. cap.2.  
13.Elis c 12.  
in our Church by p Act of Parliament : together  
with Articuli Super Clerum. 1. E.2.36.E.3.c.8.  
1.R.2.c.13.15.2.H.4.c.25.4.H.4.c.17.2.H.5.  
c.7.26.H.8.c.1.2.37.H.8.c.15.38.H.8.c.10.  
31.H.8.c.9.14.32.H.8.c.13.26.33.H.8.c.31.

32.

## The Epistle.

32.34.& 35.H.8.c.1.35.H.8.c.5.1.Ed.6.c.1.2.

2.& 3.Ed.6.c.1.19.20.21.23.3.& 4.Ed.6.c.

10.11.12.5.& 6.Ed.6.c.1.3.12.1.& 2.Phil.and

Mary.c.8.1.Eliz.c.1.2.5.Eliz.c.1.28.8.Eliz.

c.1.13.Eliz.c.12.27.Eliz.c.2.39.

Eliz.c.8.1.Iac.c.4.11.12.3.Iac.c.1.4.5.

7.Iac.c.8.and sundry other Statutes, both in the

times of Popery, (when as Clergy men had the

greatest iurisdiction and command:) and since ;

for the establishing and settling of Religion ; the or-

dering of Ecclesiastical persons and affaires ; and

the suppression of heresies and heretiques : doe a-

bundantly testifie : \*that the Parliament hath an

ancient, genuine, just and lawfull prærogative, to

establish true Religion in our Church : to abolish

and suppress all false, all new and counterfeit

Doctrines whatsoeuer ; and to question & cen-

sure all such persons, who shall by word or wri-

ting oppugne the settled and received Articles

and Doctrines of our Church : what euer some

ignorant or supercilious Clergie men (who can

be content to merge and drowne themselves in

secular Offices, and Imployments, in lay and

State Affaires, against the resolution of sundry &

3 See Dr. Standish his case, an express

& notable case for this par-

pose. Trin.7. H.8.Kelway.

fol. 181.10 186.

q See Apote's Canones. Can.3

7.8.8.2. Cl-

mens Confis.

1.2. Can.6. Com-

cil Elizibetianus.

Can.19.Cer-

thag.1. Can.

6.9.3. Can.

13.4. Can.1.8.10.51.52.53. Chalcedon. Can.3.Thronense.1. Can.5.3. Can.23.Aute-

lianense.3. Can.26.4 Can.23.Mateconense.1. Can.1.13. Tolentum.4. Can.30.46.

11. Can.6. Confessio Winton.6. Can.9.Palatium.Vernis. Can.16.Nicanus.2. Can.10.Fer-

tilianense Can.6.Cabiliense.2. Can.5.11.12.Maganus. Can.10.12.41. & sub Ra-

bam. Can.13.Rhemense. Can.29.20.Aquitanus. Can.85.93.100.Parisen.1.1 cap.

28.Meldense. Can.4.9.Wormistense. Can.6.7.Synod.8.Ocumensis. Can.2.9.Triburi-

ense. Can.27.Coloniense. part.2.149.25.3.0.3.1.Lateran. pars.1. cap.1.2. pars.17. & cap.

Can.10.6.Reformat. Cleri.Germania. cap.4 Synod. Augsburgo cap.10. Council. Tri-

dene. Sess.21.de Reformat. cap.2.Sess.23.cap.1.Sess.25.cap.17. See Gratian Causa.

21.Questio.3. Roger Bacon. folio. Angl. p.5.8.9.1.90.Hierom. Epist.3.ad Nepotianum.

Decreta Pelagii. cap.17.Sursum Concil. Tom.2.p.295.Refracta Nicholai.1. Tit.10.

cap.18.9.Bernard de Consider.1.3.e.1.2.1.4.e.2. See Thomas of Walsingham. hist. Angl.

p.181.Todigma Novisria p.1.3.2. Where upon the petition of the Lords in Parlia-

ment. & c. of Ed.3. all Bishops and Clergie men were deprived of all their tempo-

ral offices,

\* See Arti-  
cle, 37. and M.  
Rogers in his  
3 proposition  
on it.

See Dr.  
Standish his  
case, an express  
& notable case  
for this par-  
pose. Trin.7.  
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Can.19.Cer-  
thag.1. Can.  
6.9.3. Can.

XUM

be

## The Epistle.

famous Councils, which prohibit it, do mutter and object against it. What right or calling Laicks haue to write of matters of Religion, I haue fully discussed in a former Epistle : onely let me adde to this; (to anticipate the envious and malignant Cauls of some peevish Diuines, who would monopolize Divinity to themselues alone :) that Laicks euen in the Primitiue Church, haue not only conuerted whole Nations vnto God: witnesse the <sup>x</sup> Indians conuerted by Frumentius; with the <sup>y</sup> Averians, and <sup>z</sup> Bulgarians, reduced and brought home to God from Paganisme, by two Chri-  
stian woman; (a thing well worthy obseruation:) but likewise written of points and matters of Di-  
uinity with publike approbation. Not to record those 16. ancient lay-writers in the primatiue  
Church, recited by me in another place. St.  
Augustine himselfe informes vs in expresse  
termes: <sup>x</sup> That hee penned and published sundry  
bookes and Treatises of Diuinitie which are yet ex-  
tant, whiles he was a Lay-man, not entred into Or-  
ders. To passe by <sup>y</sup> Vincentius Victor a young  
Laick, who wrought three severall Treatises of Di-  
uinity, which S. Augustine answerved, together with  
whole Catalogues of moderne lay-Authors  
which I might enumerate: I shall ground and rest  
my selfe with that one famous example of Ori-  
gen: who did not onely <sup>z</sup> compile many Commen-  
taries on the Scriptures, and sundry other Treatises  
of Diuinity being yet a Lay-man, for which hee was  
honoured and respected farre and neare, of all the  
learned

<sup>x</sup> Perpetuity  
of a Regene-  
rato mans e-  
state: The  
appendix to  
the Epistle to  
the Reader.

<sup>y</sup> Theodore.  
Eccles. hist. lib.  
I.c. 23.

<sup>z</sup> Theodore.  
Ibid. 24.

<sup>x</sup> Munster Co-  
migr. l. 4. c. 39.

<sup>x</sup> Extant libri  
quod alius  
laicus recent-  
issima mea  
conuersione  
conscripti, &c.  
Contra Iulia-  
num. l. 6. c. 4.

Tom. 7. part. 2.  
p. 508.

<sup>y</sup> August. de  
Anima et eius  
Origine. l. 2. c.

1. 2.

<sup>z</sup> Euseb. Eccles.  
hist. l. 6. c. 1. 9.

20. 25. 22. 23.

of Diuinity being yet a Lay-man, for which hee was

honoured and respected farre and neare, of all the learned

## The Epistle.

learned and godly Bish<sup>p</sup> of his age, who were glad  
to leарne Divinity from him : but did likewise di-  
fuse, and expound the Scriptures in open Church  
unto the people, being yet not called to the Ministrie, at  
the earnest suete and intreaty of the Palestine Bish<sup>p</sup>s :  
For which fact of his when he was blamed and censured  
by one Demetrius ; ( a pragmaticall Clergie man as  
it seemes :) as being an unheard of practise and princi-  
pale; that Lay men should teach in the Church in the  
presence of Bish<sup>p</sup>s : Alexander then Bish<sup>p</sup> of Ierusa-  
lem, and Theodosius Bish<sup>p</sup> of Cesarea wrought thus  
unto Demetrius in defence of this fact of Origen : that  
he had reported a manifest untruth : where as there  
might be found such Lay men as had taught the people  
in open Assemblies, when as there were presents learned of Christian  
men that could profit the people, and more ouer holy Bi-  
shops at that time also exhorting them to preach : for ex-  
ample sake ; at Laranda Euelpius was thus requested by end:  
Neon ; at Iconium, Paulinus was thus requested by Cel- And Bishop  
sus ; at Synada, Theodorus was thus requested by Atti. Vifers Pre-  
tus, who were no Clergie men, but godly breshers : It is  
like also (say they) that this was practised in other pla- Christopher  
ces : So that by all these pregnant proofes and testi- bookes, accor-  
monies, it is cleerely evident, that not onely your indignatio vel  
Honors being but Lay men may proceed iudicially : but I my selfe being b  
but a Laicke may goe on ministe- dolendum si  
rially ; to suruay and censure these Cozening and Po- preferat : cum  
pish Devotions, as farre forth as they vary from the non disputantur  
Scriptures, and the established doctrines of our disputationis  
Church. requiratur : ipsius veritas

Go on therefore, you Christian Heroes, and vali- atque etiam  
ant worthies of the Lord, to vindicatre the caute, and quo imperior  
Doctrines of our Church, against those Cozening sermo, hac illa  
treacherous and rebellious Sons (if Sons) of hersy who Minimus Pa-  
lix : Oftano.

## The Epistle.

c Altera manus haue betrayed her with a kisse and c wounded her with  
fernus lapidem one hand,whiles they seemingly imbrace her with the  
dum panem  
ostentant al- other : and the God of heauen shall be with you. And  
ter, lauti.  
Anularia.  
AB. s. p. 82.

d Ier. 8. 22.

d there is no balme in Gilead, at least no good Phisitian  
here, to suppell and bind up her wounds ? Since shee  
hath few Priests or Praetates,for to pity her,fewer to  
succour her in her present dangers ? Alas, where are  
the learned,reuerend,humble,stout, and zealous Prae-  
lates ? where are the Ecclesiasticall or High-com-  
mission Courts ? where is the Conuocation ora-  
sembly of the Prophets,that either do, or dare apply,  
a salve or plaister,to her homebred maladies ; ora-  
uenge her of those treacherous, corrupt and Ceze-  
ning watchmen, e who hanc smitten her to the heart,  
and almost betrayed her to her Roman enemies ?

e Cantic. 5. 17.

What Bishops Confistory, what Conuocation-haus, or  
High Commission Court, haue lately questioned,cen-  
sured,suspended or degraded,a Mountague, a Cozens,  
a Jackson, or a Manwiring ? A Papist or Arminian ?  
a Nonresident,or carelesse Pastor, who neuer feeds  
his flocke ? a iouiall or good fellow Minister, whose  
Tobacco-pipe is his Psalter, and his Canne, his Tex ?  
or a rayling and inueyng Sherrie, whose sermons are  
but bitter, profane, and poysoneus Satyrs agaist  
the practicall power, and forwardest Professors,of

f Heb. 3. 1.

Religion ; whom he reviles and scoffes at vnder the  
g Cor. 16. 20 name of Puritans, or holy Brethren ; sa phrase which  
Ephes. 6. 23. Ephes. 6. 23. the holy Ghost doth oft times use ? What Popish or  
h Thes. 5. 26. Arminian bookees ; what Iesuiticall Treatises,or Ro-  
iohn. 3. 16. mish

## The Epistle.

misly prayer-booke, Portuasses, and Mannuals  
(which haue beeene lately scattered) and printed here.

among vs in great abundance;) haue beene of late anticipated, prohibited, or suppressed by them; though it be their proper Office to, forefall, and crush them in the shell? Nay shall I speake the <sup>g</sup> truth vnto your Honors, (which I beseech you to lay neer your hearts or else farewell Religion:) what Popish and Arminian booke haue not beeene vented, yea, countenanced, authorized, and borne out of late against all oppositions whatsoeuer, by some who say they are (and I would to God they were,) the Fathers of our Church, and Pillars of our Faith? haue not M. Mann, <sup>See Gees Catalogue of Popish booke, that haue beeene lately printed here in England.</sup> tagues two Popish and Arminian booke, (though questioned thrice in Parliament,) beeene licenced and approued at the first by some, (I say not by such who had then Authority, though since they haue had their Interregnum:) and since not onely not questioned nor inhibited sale: but euen patronized, justified, and protected by force and sinister practices, against all aduerser powers? Was not the way and passe to the preesse blockt vp at first against al such, whose zeale and piety to the publicke weale and safety of our Church, had caused them to take vp pen and paper armes against his Popish, and Arminian Doctrines: and haue not all their Orthodox and pious works which past the Preesse by stealth or otherwise, beeene questioned and prohibited, since the unhappy breach of the last Parliamentary Assembly, though they were tainted or accused of no Heresie, Schisme, False doctrine or Sedition? Was not reverend Bishop Carltons booke, though backed with the ioynt Attestation of that learned Prelate, Dr. Davenant, <sup>h</sup> Bishop of Sarum, Dr. Ward, Dr. Goad, & Dr. Bel, Canguell, <sup>i</sup> Maluerim veris offendere quam placere adulando. <sup>j</sup> neca de Cle- mencia. cap. 2.

## The Epistle.

our selected Dort Divines: together with Dr. Succiffes  
booke, Mr. Roase his booke, Mr. Burtons booke, Mr. Yates  
his booke, Mr. Wottons booke, Dr. Goads Paralell, Doctor  
*Wm D 162*  
Festies Paralell, (to omit my owne poore Treatise  
of Perseverance, which though it were licensed and  
reprinted, is yet suppressed and called in, vpon no  
doctrinall nor iust exceptions:) inhibited, calld in  
and seized on, vnder the bare pretence of not being  
licensed, but in truth because they did oppose Mr.  
Mountagues Popery and Arminianisme, (which the  
Parliament it selfe tooke notice of,) & displaid both  
it and all his treachery and falsehood to the world?  
and were not all the Printers and Stationers, which  
were the instruments to publish them vnto the  
world, conuerted *Ex Officio*, before the High Com-  
missioners, (where they were glad to buy their  
peace at last) for their good seruice to our Church  
and State, in printing and divulging all these books,  
to the affronting and suppressing of his spreading er-  
rors? Since these old stirs and garboyles, haue not  
these *private Devotions and hours of prayer*, whose  
*Censure and Survey*, I here doe humbly tender to your  
Honours: beeene licensed in a speciaall manner for the  
Presse, each with an affixed and printed Approbation;  
(like that of Dr. Whites, to Mr. Mountagues Ap-  
peale;) and since its publication, so guarded and sup-  
ported by Authority, though fraught with 20. seve-  
rall points of Popery, and patched vp of Popish  
ragges and reliques: that neither the complaints and  
cryes of men against them, nor the voyce and pre-  
sence of a Parliament, could yet moue any of our  
swaying, great, and zealous Prelates to suppresse  
them, or passe a doome of condemnation on them:  
who now in stead of Answering, and inhibiting  
them,

## The Epistle.

them, doe not onely deny to licence, but likewise diligently supprese and intercept all Answers and Replies vnto them, as the intercepting M<sup>r</sup> Burtons Answer at the Presse, and the detaining of the Copie of this my prelent Censure in the Licensers hands, who will neither licence nor deliuer it, do abundantly testifie.

And is it not then high time for your Honours to engage, bestirre, and shew your zeale in the cause, the quarrel and patronage of our Church and Faith, when Popery and Arminianisme are growne now so potent, so head-strong, so impudent, sawcy, and audacious, as to ouer-top, controll, affront and beard the very truth and Doctrines of our Church; to \* stop their ples, and barre their passage to the Presse in a \* Temerarie, peremptory and presumptuous manner, euen whiles the Parliament doores of Justice stand wide open to heare their pressures, and auenge their wrongs; bidding particular and personall defiance to these two spreading and combinings errors and their chiefe Abbettors, which threaten ruine and surprisall to them? When those Consistories and High-Commission Courts, which should bee Sanctuaryes, Shilds, and chiefe Protectors to them, against domestike vipers, which gnaw out their bowels; and those from whom they might expect and iustly challenge, the greatest fauour, aide, and best support; are now so farre from shielding and assisting them against their Mountebanke, Cozening, and domestike Opposites: that they doe euen bend themselues against them, in intercepting all supplies which priuate louers would impart vnto them; in silencing, questioning, and clubbing downe such

falsa & impia  
dictare reficitur  
redargunt, re-  
probare: Nam  
Intercipere  
scripta, & pub-  
licatam velle  
submergere  
lettionem non  
est Deos defen-  
dere sed ver-  
tarum rectifica-  
tionem timeret  
Arnob: Adu:  
Gentes, I: 3.  
P: 104.

## *The Epistle.*

such by force, who take vp armes in their defence against their personall, homebred, and professed foes? Alas, whither should our poore distressed Church, or our Religion flee? where should they seeke for succour and relieve in this their foilorne & distressed condition; when as they are so forlaken of their owne indeared & most ingaged friends, that few of them haue eares to heare, or hearts to pitty their pressures and most iust complaints; and fewer courage, hands, or strength enough, to ease or quit them of these pressing, oppressing, and suppressing vulters, which rent and teare their liuers and their inmost parts? To you, to you alone (right *Christian Senators*, and *valiant worthies* of the Lord) they now addresse their tongue-tide grievances, and silenced complaints: to you they flye for present succour and redresse against their aduerse and preuailing powers; and now implore your aide, your iustice, doome, and finall sentence, (euen with silent sobs and mournfull teares, because their mouthes are closed and shut vp,) against those opē & professed enemies whose works and writings haue betrayd their cause: and those tyrannicall usurping powers, who haue enioyn'd them silence at the Preffe, and intercepted or reiected all those *Counterplees*, *Answers*, and *Rebutters* which haue beeene tendred, or drawne vp by any to vindicate their right and cause, against homebred and perfidious Opposites: And can you then denie their importunate, flexanimous and most iust requests, which you haue so readily and cheerfully embraced at the first, without Petition? Blessed be God, your zeale and courage for Religion are so eminent and intense already, that they neede no spurs of mine to

## The Epistle.

to quicken or excite them, to so necessary and pious a worke: Therefore leaving all needless exhortations and encouragements to set on these requests, I shall briefly glance vpon the best and speediest meanes of disoncerating our Church of all her present grie-  
vances; of rescuing her restrained Doctrines from their Egyptian thralldome; of reinuensting them in their former priuiledges, and quitting them from all future dannages, incrochments, and invasions whatsoeuer; which meane I here humbly prostrate and submit to your mature, graue, and pious wise-  
domes, which haue no such Pole-star to direct them as themselves. The meanes which I shall meekly offer and propose to your refined iudgements for this purpose, are:

First, to suppreſſe those *Papish Devotions, and Arminian Treatises*, which haue beene publ. ſhed of late among vs by approbation and authority: and to ex-  
piate, defecate, and purge out their Romiſh and Ar-  
minian drosse and filth, at leaſt by fire; that ſo they stand not as Records againſt vs, to the shame, the  
weakening, or betraying of our Caufe, and Church.

Secondly, to plop off those purred, gangrend, feſtred, and contagious members, who are like to putrifie, porrige porci, leauen and infect the whole intire body of our Church: and haue already ſowne by their pernicious writings the *Tares of Ropery, and Cockels of Arminianisme* which ſprout vp apace, amidst the Wheate and pure Doctrines of our Churh: that ſo their exemplary and open punishment, may deterre all others, from the like audacious, scandalous, treacherous, and pernici-  
ous attempts.

Thirdly, to inquire out, the roots and great-bulke  
trees

I  
*Cunctis primis  
tentanda: ſed  
immediatib[us]  
vulnus enſe re-  
ſidendum eſt;  
ne pars synera  
trahatur. Oui.  
Metamop l.1.  
q. Grec totus  
in apriſ, minis  
ſcabiſ et adiſ: q.  
vulnus con-  
ſecta, huius  
duct ab uia.  
Iunen. Saty r.2  
r Cumferiſſe  
vnum non v-  
num fulmina  
turrent. Iun-  
ſaque perenſſo  
turba fauere  
ſolit. Ouid. de  
Pont. l.3. ele. 3*

## *The Epistle.*

trees which nourish and support those limbs and vnder-branches, which haue thrust forth these buds of Popery, and blossomes of Arminianisme, which your flaming zeale and feruency to Religion, are like to scorch and blast before they come vnto maturity : to discry those superiorre spheeres, and uppemost wheeles which moue those lower and inferiorre Orbs, which now run out of course ; to search those Dens and Burrowes out, which harbour and protect those be  
dij  
wh  
bee  
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wha  
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Mou  
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Schit  
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ment)

*Congr. 2.15.* & little Popish and Arminian Foxes, which now spoyle our Vines, and offer violence to their tender Grapes : and to discouer those higher Springs, and poysonous Fountaines, which send out those muddy, bitter and vnwholsome stremes, which doe not water, but poyson and defile our Church. Certainly, these budding branches whose Popish and Arminian fruits you now examine, receive their sap, their nourishment, and support, from some greater Trunkes and deeper Roots, which must be felled and stockt vp, before these bitter fruits will fade or fall. These petty Orbs and vnderwheele, which haue made such irregular motions, and commotions in our Church ; derive their deviations, from some higher & superiorre spheeres ; which must be rectified, and reduced to their true and proper motions, before the lesser Planets, and clocke-wheele of our Church will moue aright. These little Foxes, haue somo strong and mighty Burrowes, wherein to shelter and repose themselues, which must be stopped and demolished, before the Grapes, the Vines and Vinyard of our Church be freed from their invasions : These poysonous, muddy, and polluted riuulets, descend and flow from greater stremes, and higher Fountaines : which

## The Epistle.

which must be knowne, dammed, and dried vp, at least diverted; or else the waters of our Church will still be venomous, slimie and vnwholesome. And till all this be well accomplished, you shall but onely skinne, (and <sup>u</sup>so increase) not heale and cure the festered sores and wounds of this our Church; which will soone breake out againe with greater torment, and lesse hopes of cure.

<sup>u</sup> Alitur vici-  
um, cre/irique  
tegrando. Virg.  
Georg I.3. Mul-  
ta dum leniter  
corrigitur,  
sapientia maiora  
consequuntur.  
Concil. Cabi-  
lonense. l.c. 19

Fourthly, to examine and finde out the cause (if it be not like the head of <sup>x</sup> Nilus, unsearchable and past discovery, though <sup>y</sup>some, record the contrary:) why Popish and Arminian bookees haue now of late beeene published, printed, and countenanced by Authority, and not suppressed as they ought to be? why there is now such diligent and daily search at Princting-houses, to anticipate and stoppe all *Answers to M<sup>r</sup> Cozens his, or M<sup>r</sup> Mountagues Bookees*? from what originall grounds, and whence it comes to passe, that the severall *Answers and Replies to M<sup>r</sup> Mountagues Gagge, and virulent Appeal*, were deniedelice at the first, and since surprized and call'd in, though there was neither matter of Hæresie, Schisme, false Doctrine, or Sedition in them, but onely a bare defence, and positive iustification of the established Doctrines of our Church, oppugned and traduced in those Arminian and Popish Bookes of his, which were never yet so much as once inhibited or questioned but in Parliament? and who were the principall Agents and Factors in this worthy seruice, of supressing all these Answers? The enucleating and discussing of these intricate and perplexed Quarees, (a taske which well befits a Parliament) may happily reueale a world of treachery, and

<sup>4</sup>  
<sup>x</sup> Herodotus:  
Euterpe: seqt:  
42, 43, 44.  
Strabo: Geog:  
1.17. Diodor:  
Sicul: Bibl:  
hist: 1: 1: seqt:  
<sup>y</sup> 22: Lucan:  
Pharaf: 1: 10:  
Purc: Pilgr:  
lib: 2. c: 19:

## The Epistle.

vnsold a deepe, obstruce, and hidden *Mysterie of Iniquitie*; yea, it may chance to shake and ouerturne the very pillars, and foundation stones of the *Roman and Arminian Faction*, if it be but prosecuted, sifted, and ventilated to the full.

5      Fifty, to prouide; that all such vnauthorized *Answers and Replies*, consonant to the established Doctrine and discipline of the Church of *England*, which haue beeene giuen to *M<sup>c</sup> Mountagues*, or any other such Popish or Arminian Bookes, and since suppressed; may be henceforth lawfully printed and dispersed without controll, to counterplead and beat down *Popery and Arminianisme*; and to giue publike testimonie and satisfaction to the world, that how euer some haue lately broached, yet that our Church disclaims and disapproves their Popish and Arminian Doctrines. And withall, to secure the Authors, Printers, and Dispersers of all such *Answers and Replies*, from all High-Commission suits, and other troubles and vexations whatsoeuer: Else none will euer dare to write or print hereafter, in the defence and quarrell of our Church and Truth, in hard and euill times (from which God keepe vs) when *Poverty and Errour* shall haue all, and *Truth no sway*, nor

\* *Quis enim viriorem amplectitur ipsam, quam si stolida? Iuuenal: Satyr: 10.*

\* *what encouragement can men haue to write, or to shew themselves active for the Churches good, when they shall haue no other reward nor gratification for their paines and industry, but High-Commission Suits and troubles: but heavy fines and mulcts, or long and tedious im-prisonments and restraints (which is all the encouragement, reward, and thankes that some haue found:)* And if no writers to vindicate Religion, the Truth and

## *The Epistle.*

and Churches cause, when as they are opposed, by authoriz'd writings ; then Truth, Religion, Church, (yea State and Kingdome, which fall or stand together with them) will soone be ouer-grown with Heresies, Errours, Schismes, Pactions, and false Doctrines, and so brought quite to ruine.

Sixthly, to take some speedy course, to inhibit the publishing and diuulging of all Popish and Arminian Doctrines, either by word or writing, vnder seuerne mulcts and penalties : and to establish some good and settled course, for the inhibiting & suppressing of all scurrilous and prophane Play-books, Ballads, Poems, and Tale-bookees whatsoeuer : and the free and speedy licensing of all such orthodox, learned, and religious Tractates, as shall be thought necessary, meet and worthy for the Presse : that so Schollers may be encouraged to write and study vpon all occasions for the Defence, the propagation and advancement of Religion ; and not discouraged as they haue beeene of late, because all their industry and labour is but lost, and buried in silence and obliuion, for want of licence and authority to diuulge them in due season, for the publike good.

Seauenthly and lastly, to take speciall care and Order, that the two famous *Universities* of our Kingdome (the very nurseries and seed-plots of our Church) may be defaecated and purged, from all poysonous, *Popish*, and *Arminian Doctrines* : and that all such Heads and fellowes of Colledges, together with all our other Diunes, who are either notorioufly knowne, or iustly suspected, to be the chiefe Abbettors, Heads, or Patriots of the *Arminian*, or *Popish* cause or Faction, may be speedily conuicted

6

7

## The Epistle.

before a selected Committee, assisted by some orthodox, choyce and prime Diuines and Prelates: to be there interrogated and examined, in all the now controuerted points of *Papery* and *Arminianisme*: and vpon their iust conuiction or attainerd of all or any of the foresaid Points, to be enioyned a particular and open recantation of them in writing (to which they shall subscribe their names) so farre forth as they are dissonant either from the *Homelies*, *Articles*, and established *Doctrines* of the *Church of England*, or *Ireland*; or from the fve *Conclusions* and *Resolutions* of the *Synod of Dordt*: or else vpon refusall of such recantation and subscription, <sup>y</sup> to be immediately depryed of all their Ecclesiasticall and spirituall promotions whatsoeuer.

*y Tu in seft  
hos offendere  
quam demer-  
uisse. Seneca:  
de Beneficiis,  
l: 2: c: 24:*

These are the wayes & courses in my raw conceit (which I humbly submit to your maturer iudgements:) to quit and free our Church and our Religion from all their present: and to bulwarke, and secure them against all future homebred opposites, and pressures whatsoeuer. Now hee who hath put that zeale, that care and courage into your pious hearts, as to ingage your selues in the defence and patronage of our Church and Faith, which are now beset, and violently assaulted, by troops of forraine and domestique Enemies, who would spoyle and cheat vs of them to our faces: inspire you with such heauenly wisedome from aboue, as may pitch you on the speediest, best, and safest projects, for the extirpation and suppression of all their open or concealed Foes; the vindicating of their former purity & freedome: the establishment of their future peace: & the perennious preseruation and propagation of that pure

## The Epistle.

pure orthodox & sincere Religion which we yet enjoy. Which Religion, as it is the breath and fragrant odor of our nostrils ; the delight and pleasure of our eyes ; the sweetest harmony and musick to our earess ; the most luscious honey and Manna to our pallats ; the most rauishing ioy and satisfactory contentment to our hearts : (the onely food, the essence, life and being of our soules ; the grand procurer of all our outward comfort and prosperity ; the onely Author of our peace and welfare ; the most transcendent glory and honour of our Nation ; the brazen wall, the strongest fence and bulwarke of our kingdome ; the chiefest dread and terror to our Enemis ; the sole encouragement and comfort of our Confederates ; the fundamentall prop and pillar of our State ; the onely pawn and euidence of our future hopes and happiness ; and the onely polestar, way and passage to conduct and lead vs vnto Christ, to God, to heauen and eternall blisse : (all motives for to prise and hold it fast, in these degenerating, declining & reuolting times :) so if we once but slacke our hold, or let it goe (it being the very rocke on which our Church, our kingdome, and we all do rest and Anchore:) both Church and State, our selues, our soules, and all we now possesse are wrackt, and lost for euer. Wherefore right Christian Worthies, what cuer becomes of other outward Privileges and hereditary liberties, (the violation or losse of which you cannot brooke with any patience ; where as the condescending unto them alone, would win your hearts and purses too;) be sure to hold fast and guard this maine foundation whereon our Church, our kingdome, and we & ours stand, against all Cozening underminers and Fawnes whilsoever,

a Cito indignatur libertas si opprimitur.  
Nemo plus impetrat a libero quam quis servire non cogit:

Hierom. Epist. 6.2. cap.3.  
Ipsius Britanniæ

desertum ac tributa, &

injuncta imperii munera impegnè ob-

eunt si iniuria absint: ha-

atque tolerant sim domitis se

pareant, non dum ut serui-

ant: Tacitus:  
Agricoll vita:

cap.5:

## The Epistle.

who labour for to blow it vp : If this bee safe, our Church, our King, our Kingdome, our liues, our goods, and liberties are all secure ; we need not feare,

what Spaine, what France, & what man can doe unto vs :

b Psal: 56,11: For then : God is ours, Christ is ours, the holy Ghost is

c 1 Cor: 3, 21,22: ours : Angels, and Men, and all the hostes and creatures

d 2 Chron: 20, 15,17,22: of heauen and earth, yea earth and heauen it selfe, and all

is ours : all these will take our parts, & plead our cause

e Judg: 1,20. d Rom: 8:31. against our Enemies ; and if these be for vs, who, what

can be against vs ? But if this be once endangered

or rased but a little, O then we sinke, we droope, wee

perish : our God, our Crowne, our peace, our glory,

our wealth, our liberties, and all those sundry maga-

zines, and heapes of blessings which we now inioy,

will forthwith take their winges, and flie away, and

leave vs destitute, helplesse, hopelesse & forelorne,

in those ouerwhelming floods and bitter stormes of

misery, bondage, sorrow, want, and woe, which shall

even breake our hearts, and crush our bones, and

sinke our soules in endlesse horror and despaire. O

therefore looke betimes to this Foundation, which

now begins to shake, to totter, and moulder by de-

gress ; settel but this a right, and roote out all those

domestique Romane and Arminian Pioners, who dig

so deepe and fast, to vndermine it ; and then both

Church and State will soone be settled in their for-

mer peace and happynesse : O consider, that the pre-

sent totterings, declinings, and ruines of our State,

arise but from the wauerings, wastings, and backslid-

ings of our Church : Our State & kingdom now de-

cline so fast, & hasten to the period of their former

glory ; because our Church, our faith, our loue to

God & our Religion, lost their ground : Our Realme

## *The Epistle.*

is full of factions, & diuisions, because our Church is so: Papery, Arminianisme, False doctrine, sin, & al prophaneesse haue ouer-spred our Church, yea wasted & corrupted our Religion: no wonder then if pressures, greuances, losses, crosses, penury, misery, beggery, shame, and a world of other euils do now annoy our State: Our State Enemies, are no other but our Church Enemies; our State greuances, are but the frutes and issues of our Church annoyances: O therfore curbe, purge out, and quite supprese, the *Achans*, Errors, and great Annoyances, which trouble, oppresse, and vndermine our Church, and our Religion; and then our State and Kingdome will be settled, and freed from those many pressures, miseries, and afflictions which they now sustaine; and not before. In vaine is it to mend the tiles and vpper roomes, till the Foundation be repaire: in vaine doe any labour to repaire the decke, whiles the keele is full of leakes; whiles the head or heart is sicke, the other members cannot prosper. Neuer looke that our heart sicke, dying, and decaying State should thrive or flourish, till our Church bee healed and recovered: Goe on and hasten therefore with this maine and weighty Cure, and haue a speciall eye to this great Cozening and infectious plague-sore, whose briefe Survey and Censure, I here in all humility present and tender to your Honours: and the great Phyitian both of soule and body, so blesse and ayde you in all your good endeauours; that all the festring wounds and sores of our gangrend & consuming Church & State, may now receiue a full, compleat, & present Cure, & be reduced to their perfect heath & soundnesse:

### *The Epistle.*

10: d Ifay 51, 3: nesse : a that so our wildernessee may be like Eden, and our Desart as the Garden of the Lord : that our wast places may be comforted, & all our languishing, sad, and drooping hearts replenished and quickned vp againe with joy and gladnesse, with thanksgiving and the voyce of melodie : that you, and I, e 2 Chron: 7, 10: and all the people of the Land, in the period and per- close of this your great Assembly ; may be sent away unto our towns and habitations, glad and merry in heart, for all the goodnes that the Lord hath shewed unto David and Solomon ; to our King, our Church, our State, & to Israel, we his people, by this your happy, and much desired meeting : and let all that loue our David, our Solomon, or our Israel say : Amen.

... Your Honours in all humility,  
will be glad to receive my  
best thanks for your kind and  
affectionate attention to my  
service, and respect,  
**WILLIAM PRYNN.**

service, and respect.

WILLIAM PRYNNE.



A  
BRIEFE SVRVAY,  
AND CENSURE,  
OF  
Maister COZEN His  
Couzening DEVOTIONS.

**I**T hath alwayes beeene the beaten rode, and method, of all Heretiques, and seducing Spirits, in all the ages of the Church : to (a) *Dulcerate their Venomus*, Harsh, and bitter Potions, with Lushious, and sweete Ingrediences. (b) *Nemo venenum temperat felle & belloboro*, *sed conditis pulmentis, & bene saporatis*, faith Tertullian : Heretiques, and false Teachers are alwayes cunning Apothecaries : they neuer temper their Poysons with Gall, or Colloquint : but with the best, and pleasantest Conserues : their venome lurkes in Honie Potions, that so men may swallow it downe with greater greedinesse, and lesse suspition.

(c) *Vipерium obdнctо potamus melle venomam.*

Heresies, and false Doctrines, ( yea, (d) *all eniil things whatsoeuer,*) as they are of an Odious, so likewise are they of a Timorous, and Bashfull disposition : they dare

B

(e) *not*

a *Veneno non  
dantur nisi  
melle circum-  
lata.* Hieron.  
Epist. 7. cap. 4.  
b *De pessi-  
tiss. c. 27.*

c *Profer A-  
quist de Previ-  
dencia Lib.*

d *Omne ma-  
lum aut tem-  
peste, aut pudore  
natura perfu-  
dit.* Tertul. A-  
polog. ad. Get.  
cap. 2.

e Error per se-  
ipsum non o-  
fendatur, ne-  
deuidatus de-  
prehendatur :  
sed amissu-  
splendido calli-  
dè ornatur, ut  
ipsa veritate  
veriorum e-  
xhibere vide-  
atur imperiti-  
oribus, per ex-  
ternam appa-  
reniam Iran.  
Adu. Hæc. l. 1.

Prosimio.

f Abscondunt  
omnes heretics  
G operunt  
mendariorum  
suum dogma-  
ta, ut sagittas  
in ob/euro re-  
bos corde. Hie-  
rom. l. 1. in  
Dan. 3.

g Anima pe-  
fessantò peri-  
culosissim ladūt,  
guarans subtili-  
us serpunt.

Cancil. Cabi-  
lon. 2. Can. 32.

h Reu. 17. 4. 5.

i Si non capē,  
tamen caute.  
Terent. Eunu-  
chus.

k Matth. 7. 15

— See the Bi-  
shop of Lon-  
don's Approba-  
tion præfixed  
to these *Devotions*. I See Linie Rom Hist. lib. 5. Sect. 47.

(e) not walke Unmask'd, (especially in the brightest Orbe and Hemisphere of the Gospel-lunne : ) for feare of pre-  
sent discouery : whence, they alway claspe, and twine themselues at first, with knowne and approued Truthes : (which serue as Sauce, or Baites to draw them downe : )  
(f) and cloathē themselues in the Amiable dresse, and Rich attire, or at least-wise Christen themselues, by the name and title, of the Orthodoxe, and receiuied Doctrine of the Church, vnder whose Banners they pretend they fight : that so they may the more insensibly *Insnare*, and more strongly (g) and dangerously incorporate themselues, into the Hearts, and Intralls, of vnauctelous, and ouer-cre-  
dulous Christians, who are insnared by them, at vna-  
wares. As the long and beaten experience of former Ages, so the Assiduous practise of some *Couzening*, and seducing Authors, in these back-sliding, and declining times, doe abundantly evideunce, and confirme this Ttuth : Who because they dare not yet proceede so farre, as to shew themselues open and professed Factors for the *Church of Rome*, for feare their plots, and aymes should be detected: doe therefore vent the Adulterous Drugges, and Poysonus Doctrines of the (h) *Whore of Rome*, vnder the vaile, and colour of *De votiōn* : and that in such a (i) *Clandestine*, *Subdolis* and enchanting manner, that they haue euuen charmed *Authority* it selfe; and lulled *Argus* quite asleepe : Whose vigilant eyes, should alwayes so farre wake, as to distinguish *Poperie* from true *Devotion*, and not to ouer-looke the one, whiles they admire, and approue the other. But though *Argus*, and the *MAISTER-WATCHMEN* flumber, and close their eyes, and eares, at once : yet, it is fit that some should wake, and watch against denout, (k) and *Sheepe-skind Wolues* : (who thinke to prey *Cum Priuilegio* on the flocke, because the \* *Shepheard* hath *Authori-  
zed* them,) for fearelest flocke and Shepheard perish : And this hath caused mee, (l) like that *Roman Goose*, in

the

the sleepe and slumber of the Dogges, and Watchmen : to clap my wings, and stretch my voyce, at the couert and (m) tacite approach, of those treacherous, Mountebanke, Couzening, and Domestique Gaules; who now are scaling of our sacred Capitoll ; that so some *Manlius*, or other *might awake*, to rout and chase them from our walls, and banish them for euer from our Confines.

The Booke which I haue here pitched vpon, is intituled : A COLLECTION OF PRIVATE DEVOTIONS, OR THE HOVVERS OF PRAYER : The Author, and Composer of it, is rumoured to bee one *Maister Cozens*, Chaplaine to the *Bishop of Winchester*, that now is : (n) *Ex vngue leonem* : You may discouer the Authors qualities and conditions, by this his Paw, and Handyworke, which smells, nay, stinkes of *Poperie*.

Not to enter vpon any large, and punctuall discouery of the absurdities, and Errors of thefe pernicious *Deuotions*, nor yet to trace the Author in his course, from page, to page : I shall resolute the summe of my Exceptiōns to this worke of his, into these ensuing Conclusions.

*First*, that this Booke of *Private Deuotions*, is meere-ly *Popish* both in the forme, and matter of it.

*Secondly*, that the Authors end in publishing of it, was nothing else, but to introduce, and Vsher *Poperie* into our Church : at least to grace and countenance it.

*Thirdly*, that the Author endeauors to make *Queene Elizabeth of euer blessed Memorie*, the Patronesse of this *Poperie*; and to harbour it vnder her Protection.

*Fourthly*, that the Prayer booke of *Queene Elizabeth*, Printed by *William Seeres*, a 1560. and a 1573. (which the Author onely mentions, to giue a glosse, and colour to his *Poperie*, and to delude the simple ; and leſſe wary by it:) doeth neither warrant the forme, nor matter of thefe new *Deuotions* : which in truthe were moſt of them stolen out of Popish Primers, Prayer Bookes, and Chatechisines ; and not transcribed out of the Prayer Booke of *Queene Elizabth*.

m Tanto silen-  
tio in summum  
enascere, ut  
non custodes  
tantum fallo-  
rent, sed ne ca-  
nes quidem fo-  
licistum ani-  
mal ad nocturn-  
os strepitum  
excitarent. Ib.

n Plutarach de  
Oracul. Cefſa-  
tione, lib. Ca-  
lius Rhod. An-  
tiqu. Lett. 1. 3.  
c. 8.

5. *Fiftly*, that there are diuers *Popish* falsities, absurdities, and abuses of Scripture in it.
6. *Sixtly*, that there are some prophanes, and dangerous passages inuolued in it.
7. *Seuenthly*, that it is fraught with contradictions.
8. *Eightly*, that it is scandalous, and preiudicialell to our owne, and aduantagious onely to the *Church of Rome*.
1. For the first of these ; That this Booke of *Deuotions* is merely *Popish*; it is most clearely evident : First, from its Frontispice : Secondly, from its Title : Thirdly, from its Frame and Method : Fourthly, from its Stile and Phrases : Fifthly, from its Subiect-Matter.

*¶ Hoc quod  
difficile est cri-  
men non prode-  
re vultu. Quid  
Metamorph.  
lib.2.*

First, it is merely *Popish*, in regard of the (o) Frontispiece. For, if you view the Fore-front of these *Deuotions*, you shall finde these three Capitall letters ; (I H S.) incircled in a Sunne, supported by two Angels, with two devout Numes, or Votaries praying to it, one of them holding a Crosse in her hand. Now, what is this but an vndoubted Badge, and Character of a *Popish*, and *Jesuiticall* Booke ; of an *Idolatrous*, and *Romish Devotion*? Looke into the Frontispiece of all *Jesuits* workes, you shall finde this stampe, and Impresse on them ; (I H S.) in the selfe-same forme as here : Looke into your *Popish* Horaries, Primers, Offices, Prayers, and Deuotions : Loe there a *Crosse*, (I H S.) and men praying to them, or before them : But never saw I such a Fore-front in any Orthodoxe English, or Out-landish writers. (p) *Index animi vultus* ; the very Effigies, Draught, and Portraiture therefore of the Frontispiece, proclaims the Booke it selfe, and him that Pen'd it, to bee merely *Popish* : It hath the very (q) *Marke, and Seal of the Beast upon its Fore-head* ; therefore, it must needes be his.

*p Clark. de  
Antico. l.1. p.30  
g Rec. 14.9.11  
r Synod. Nice-  
nas 2. Actio 1.  
Sur. Tom 3.  
Concil p.54.  
Actio. 6.1b. p.  
48.150.154.  
Adriani 1.  
Scriptum de  
Imaginibus.  
ib. p.274.*

But if Pictures, which *Papists* stile ; (r) *their Lay-mens Bookes*, want tongues to publish our Authors Hieroglyphicall, and Implicit *Poperie* to the World : then let the very Title of the Booke, and Fore-front testifie, what the dumbe, and speechlesse Picture cannot vtter. Not to picle

picke any quarrell with the word **DEVOTIONS**, with  
 which some men might chance to iarre : the variation  
 of it: (**OR THE HOVVERS OF PRAYER:**) in this  
 Church and age of ours, is a sufficient evidence, that the  
 Booke, and Author both are Popish. For where shall  
 you euer finde these **HOVVERS OF PRAYER** mentio-  
 ned, or prescribed, (at least in the abstract, as here,) but  
 onely in Popish Authors? I confess indeed, that there is  
 mention made both in the *(s) Scriptures*, and the *(t) Fathers*,  
 of the third; the sixt; and the ninth howeres: (that is, of Mor-  
 ning, Evening, and of Noone-day;) and of **Solemne Prayers**,  
 both publike, and private at these Howeres. But neuer could  
 I finde as yet, where these **HOVVERS OF PRAYER**,  
 were prescribed, or distributed after the Roman com-  
 putation: where the antiquitie, or vse of them were iusti-  
 fied and defended: where the Deuotions of any were  
 confined to these Howeres: or where mens priuate De-  
 uotions at these limited seasons, were euer stiled, the  
**HOVVERS OF PRAYER**, in the abstract: but onely in  
 Popish Councells, Offices, Primers, and Authors, from  
 whom our Author tooke his Title. I confess, indeed:  
 that the first Edition of the Booke of Latine Prayers,  
 published by Queene Elizabeth in the yeere 1560. quo-  
 ted by our Author, in the second Title page; was stiled:  
**ORARIUM: SEV, LIBELLUS PRECATIONVM:** (not  
*Horarium*: nor *Libellus precacionum*, seu, *Orarium*:) in  
 which there is onely a briefe recitall of the first; the  
 third; and the ninth hower of Prayer, farre different  
 from our Authors, as I shall shew anon: But this very  
 Booke, in the second, and third Impressions of it: in the  
 yeere 1564. and 1573. had no other Title, but **PRÆCES**  
**PRIVATAE IN STUDIOSORVM GRATIAM CO-**  
**LECTÆ:** & in these Editions which were the last & best,  
 there is not so much as any touch or mention, of these  
*Canonical Howeres of Prayer, or first, sixt, or ninth Howeres*:  
 Neuer could I heare as yet of any Deuotions, or Prayer  
 Bookes, intituled the **HOVVERS OF PRAYER**: but

*s Act 52.1.13.*

*& 3.1. & 19.*

*3.9. Dau. 6.10.*

*Psal. 55.17.*

*t Cypr. Serm.*

*6 de Orat. Dō.*

*Hierom ad*

*Enstochium.*

only one in *Spanissh*, Printed at *Paris*, by *William Merlin*, 1556. Stiled, *HORAS DE NESTRA SENNORA : The Hours of our Lady*: and another in *Latine*, intituled *Hora beatissima Virginis Marie, secundum usum Sarum*. Fraught with the very dregs of Popery, and Idolatry : The very phrase, & Emphasis therefore of this Title, (which is neuer mentioned by way of approbation, in any Protestant writers; nor yet in the Articles, Common Prayer Booke, the Bookes of Homillies, or Canons of our Church : nor yet in any Orthodoxe English writer,) doth stamp a kind of Brand, and Impresse of Popery, and Superstition, on the Booke it selfe, and euidence it to be merely Popish.

3.

Thirdly, the whole Fabricke, Frame, and Method of these Deuotions, doe proue them to be Popish : For they are directly moulded, formed, and contriu'd according to *our Ladies Primer, or Office*: Printed in *Latine* at *Antwerpe*, 1593. and in *Latine*, and *English* for the vtility of such of the *English Nation*, as understand not the *Latine tongue*: 1604. According to the *Breviary* of *Pius the fift*, and *Clemens the eighth* : Printed at *Antwerpe*, 1621. and the *Hours of our Lady*, Printed at *Paris*, 1556. For first, you haue here a Frontispice : with (I H S.) in a Sunne held vp by two Angels : and two devout Females, one of them holding a Crosse in her hand, Supplicating vnto it : Then you haue for the Title : *A Collection of priuate Devotions : or the Hours of Prayer* : together with a Preface: *Instifying Canoncall Hours*; condemning all concieued Prayers; and confining men to the unerring Devotions of the Church; and to the Ceremonies, Formes, and Sacraments of the ancient Church : (which can bee no other but the Church of Rome, as I shall proue anon:) Then you haue a Calendar with a Preface to it; *Containing the Festivall, and Fasting dayes of the Church*; and the *Memories* forsooth, of none but holy Martyrs and Saints : (though many of them were neuer found in *verum natura*, and others of them were neuer Sainted but at Rome:) Next you haue a *Table of moveable Feasts*, and rules for them : Then you haue the *Fasting*

Fasting dayes of the Church ; or dayes of speciall Abstinence and Devotion : whereof our Ember weekes , and Rogation dayes ; Ash-wednesday : the Fridayes after Whitson tide, and holy Crosse : the Saturday after Saint Lucies day , and all the Fridayes and Saturdayes of the yeere , must bee the chiefe ; though our Church enioynes them not : Next you haue the times wherein Marriages are not to be Solemnized ; which times, the Calenders, Articles, and Canons of our Church, doe neither mention, nor prescribe. Then succeeds the Apostles Creed in twelue Articles: the Lords Prayer in seven Petitions : the tenne Commandements with the dueties enioyned , and the Sinnen prohibited by them : together with \* the Precepts of Charitie ; the Precepts of the Church ; the Sacraments of the Church : (and these forlooth, must bee seven : ) the throe Theologicall Vertues : the three kindes of good Workes. The seven gifts of the holy Ghost : the twelve frutes of the holy Ghost : the Spirituall, and Corporall workes of Mercie : the eight Beatitudes : Seven deadly Sinnen, and their contrary Vertues : then Quatuor nonissime : all Popish trash and trumpery, stolen out of Popish Primers , and Catechismes, as I shall prooue anon ; and neuer mentioned in any Protestant writers. Then comes in His collections for private Devotions , with his Plees both from Scriptures, Fathers, and Popish Authors : for the practise , and obseruation of Canonickall Howers, both in generall, and speciall ; all taken out of \* Bellarmine, \* Azorius, and the \* R hemis Testament. And first, you haue his preparatiue Prayers, before Martins : and among them , one at our entrance into the Church, and another when we come into the Quire : then you haue a preparatiue Hymne. Then comes in a Inſtitution of the antiquity of Martins , AND THAT AT THE FIRST HOVRE : then follows His Martins for the first ; the third ; the fift ; and ninth Houre, beginning with the Lords Prayer ; seconded with an Hymne ; continued with Psalmes, and Gloria Patri, &c. witha piece or fragment of a Chapter, or Lesson ; and Conſummatum, with ſome Prayers, and a Thankef-

\* These are  
only to bee  
found in Po-  
pish Primers,  
Catechismes,  
and Writers.

\* Bellar. de  
bonis Operibus  
in Partit. l. i.  
c. 13.

\* Institut. Morali-  
tatum part. 1. l.  
9. c. 2. 10. 6.

\* Annotations  
on Act. 10.  
Sect. 6.

Thankesgiuing : Then succeed his VESPERS , then his COMPLINE : all of them exactly framed, after the Popish Offices, Primers, and Horaries , and not according to our Common Prayer Booke, or any Protestants Method. Now follow some other Prayers , with the seuen Penitentiall Psalms : Next the Collects of our Church ; with severall Aduertisements, and Prefaces to them : then Prayers and Meditations both before and after the Sacrament : and among them , one WHEN WE ARE PROSTRATE BEFORE THE ALTER : a Prayer worth the obseruing : another, desiring the MEDIATION OF ANGELS : Then follow severall formes of Confessions to bee used, according to the directions of the Church, especially, before the receissing of the Sacrament : then a devout manner of preparing our selues, To RECEIVE ABSOLVTON : with a Thankesgiuing after ABSOLVTON : then followsome speciall PRAYERS FOR EMBER-WEEKES , not mentioned in our Common Prayer Booke : Then Prayers for the SICK ; Prayers at the Houre of Death ; yea, and A PRAYER FOR THE DEAD : then other Prayers and Thankesgiuings : And as hee begins with the SIGNE OF THE CROSSE, so he concludes with the VERTVE OF CHRIST'S BLESSED CROSSE: yea, and with the SVFFRAGES OF ALL SAINTS (as I haue heard : ) before the leafe was altered and torn out, vpon some exceptions taken to it. So that if you Survey the whole frame and modell, of these Devotions and Hours of Prayers ; either in the whole intire structure : or in the forme, and order of its severall parts : you shall finde ; that it tooke its patterne, and sample, from our Ladies Primer , and the forequouted Devotions, which runne in the selfe same method, forme, yea, matter too : not from the priuate Prayers of Queen Elizabeth , nor yet from our Booke of Common Prayers, as I shall prooue more fully anon.

Fourthly, the very Stile, and Phrases of it, doe euidence, and conuince it to be merely Popish : Take these for all the rest that might bee mentioned : The Hours

of Prayer, which is eightene feuerall times mentioned, and some twelve of them by way of Preface; or Title, *The ancient Church*: in the second Title page: the *Ancient Lawes and godly Canons of the Church*: in the first Preface: *The Festivals, and Fasting dayes of the Church*: the Title before the Calender: *The Fasting dayes of the Church*. *The precepts of the Church*: *The Sacraments of the Church*: (which being all compared together, with their subiect matter, will plainly testifie, that hee meanes the Church of Rome, and no other; since the Ancient Lawes and Canons of the Church, for the obseruation of *Canonicall Houres*; the *Precepts of the Church* there mentioned, and the *Sacraments of the Church*, which hee makes seuen, can be appropriated to no Church but that alone, and not vnto our owne, or other Churches, which approoue of no such Sacraments, and knowe of no such Canons, Lawes, and Precepts, as are here recorded.)

To these I may adde; his first, his third, his sixt, and his ninth Houres of Prayer: His Vespers, (a) Suffrages, and (b) Complaine: his Priests, and Priests of Gods Church (oft repeated: and the word Ministers never used, though (c) wee affirme, the name of Priests, to be an incongruous word, not proper to the Ministers of the Gospell:) His Times wherein Marriages are not Solemnized: The two Precepts of Charity: The three Theologicall Vertues: Three kyndes of good Workes: Seuen Gifts; and twelue Fruites of the holy Ghost: The 7. Spirituall, and Corporall workes of Mercy: The eight Beatitudes: Seuen deadly Sinnes, *Quatuor nouissima*: (d) A Prayer, when we come into the Quire: \* The Laudes: (e) The seuen Penitentiall Psalmes to bee used in times of Penance, &c. (f) Septuageſſima Sunday, was but to prepare the people for their solemnne Fasting, and Penance; and to forewarne them of Lent: that when it came, they might more ſtrictly, and Religiously obſerve it. (g) Chrifts holy Sacrament, his blessed Body and Blood. (h) When wee are prostrate before the Altar: (i) That the remembrance which wee now offer up to thee, may by the

a Pag. 143.

b Pag. 165.

c See Doctor Rainolds conference with Harr. pa.446  
to 473. Doctor Fulkes Notes on Heb.8.9.  
& 10.

\* After his Calender.

d Pag. 17.

\* Pag. 59.

e Pag. 182.

f P.233. 334.

g Part.2 the  
Title.

h 2 Part. p. 4.

i Pag. 10.

k Pag. 12, r;  
l Pag. 25, 30.

m Pag. 122.

5.

*Ministrie of thy holy Angels, bee brought into thy Heauenly Tabernacle: (k) At the receving of the Body: Adding with the Priest: (l) A devout manner of preparing our selves to Absolution: A thanksgiving after Absolution: compared with the fift Precept of the Church: (m) The vertue of Christ's blessed Croffe, &c. these severall Phrases, and Passages, which are seldome or no where found, but in Popish Authors, and beare a tange, and smell of Popery alwayes with them: are a strong and pregnant evidence, that these Deuotions are patched vp of shreds of Popery.*

Fiftly, the very Subiect matter of this Booke, is merely Popish: therefore the Booke it selfe, must needs be such: If we branch the matter of this Booke, into points of Doctrine, and substance: Of Ceremonie, Forme, and Circumstance: and consider these, either absolutely in themselues, or Relatiuely, with reference to the Authors, whence they were taken; wee shall discouer much hidden, and concealed, yea, some evident, and apparant Popery, euен twined and inuolued in it. For Doctrinall, and Positiue Popery, you haue these severall Limbes, and Branches couched, and by necessary implication, affirmed in it: which I shall enumerate and muster vp in order, as I finde them scattered by the Author.

1. That the Church of Rome is the true and Ancient Mother Church; and that her holy Canons, Lawes, Precepts, Ceremonies, Constitutions, Canonickall Hourses, and Sacraments, are duely and Religiously to bee obserued by vs.

2. That the visible Church of Christ, (yea, the very Church of Rome) can neuer Erre in matters of Faith.

3. That the Lent-fast, is an Apostolical Constitution; that it comes from Diuine Authoritie: And that wee are to obserue and keepe, both it, and Ember weeke, Rogation dayes, together with Wednesdayes, Fridayes, Saturdayes, and Holy day Eues, with Denotion, and Abstinence: not in politicall respects, as prescribed, and enioyed

ioyned by the State; but by vertue of the Precepts, and Injunctions of the Church.

4. That the Pictures, and Images of God the Sonne, and God the holy Ghost, may be lawfully made.

5. That men may worship them in these Images.

6. That men may adore the Persons, and Images, of Saints, and Angels, though not with that Solemne worship of *Latria*, which is due to God alone.

7. That Auricular Confession to a Priest, and Absolution from him, are necessary.

8. That there are seuen Sacraments of the Church.

9. That there are but three kindes of good Workes.

10. That there are Sinnen Veniall in their owne Nature.

11. That Christ is corporally present in the Sacrament of the Lords Supper.

12. That the Sacrament is a reall Sacrifice, and that we are for to adore it.

13. That Angels are our Mediators, to present our Prayers and seruices vnto God, as well as Christ.

14. That Prayer for the Dead is lawfull.

15. That there is a Diuine blessing and efficacy, in the bare Crosse of Christ.

These fifteene Points of Fundamentall, ranke, and Doctrinall Popery, are shrowded, and cherisched vnder the protection, and countenance of these Pious Deuotions.

For the first of these, I collect it from the Title Page :  
 (a) *The practise of the Ancient Church, called, The Howers of Prayer: From the Preface to the Booke; Those who accuse us here in England to haue despised all the old Ceremonies, and cast behinde vs the blessed Sacraments of Christ's Catholique Church, doe but betray their owne infirmities:*  
 (b) *The Fasting dayes of the Church, or dayes of speciall Abstinence, and Devotion: Whereof Lent, Ember weekes: some Holy day Eues, and all the Fridayes of the yeare, except*

*This Title  
is taken from  
the Howers of  
our Lady: Printed  
at Paris, in  
1556. From  
Bellarm. de  
bonis Operibus  
in Paris. l.r.  
c. 13. And our  
Ladies Primer*

*b This from  
A Manuall of  
Prayers by  
Laur. Kellam:  
Printed at Do-  
ver. 1604 at  
the beginning.*

\* This out of our Ladies Primer. James Lodesma his Catechisme Cap. 13. Bellarmine's Christian Doctrine cap. 7. Vaux his Catechisme c. 3.

cept those that fall within the Twelve dayes of Christmas. \* The Precepts of th: Church: First, to obserue the Feasts, and Holy dayes with Devotion, and Abstinence: Thirdly, to obserue the Ecclesiasticall customes, and Ceremonies establisched, and that without fromardesse, or contradiction: Fourthly, to repaire unto the publique Service of the Church, for Martins, and Evening Song, with other holy Offices at times appointed, unlesse there bee a iust, and unfained cause to the contrary: Fifthly, to receiue the blessed Sacrament of the Body, and Blood of Christ, with frequent Devotion, and three times a yeare at least, of which times, Easter to bee alwayes one. And for better preparation thereto as occasion is, to disburthen, and quit our Consciences of those sinnes that may grieve vs, or scruples that may trouble vs; to a Learned, and discreet Priest, and from him, to receive aduice and benefit of Absolution: (c) The Sacraments of the Church: The principall, and truely so called, (as generally necessary to Salvation,) are Baptisme, and the Lords Supper: The other faine, that is to say; Confirmation, Penitence, Orders, Matrimonie, and Visitation of the SICKe, or extreme Unction, though they bee sometimes called, and have the name of Sacraments, yet have they not the like nature, than the two principall, and true Sacraments haue. From all these several passages stolen of Popish Authors: and not so much as mentioned in the Prayers of Queene Elizabeth, or in our Common Prayer Booke, Homellies, or Articles, to which I might addle: his \* quotation of Gratian Distinc. 44. where the third Hower, is termed, the holy Hower: which Booke of Gratian hee stiles: the Decrees of the Church: though most of it, be but the Decrees of sundry Popes: I argue thus; If there bee no Ancient Church, which enioynes the practise of Canonical Howers, and strict obseruation of the recorded Fasting dayes, with Abstinence, and Devotion: If there bee no Church, which admits, or allowes of seuen Sacraments, or gives such Precepts, as are here recited, but onely the Church of Rome: then

\* This is stolen from Our Ladies Primer at the beginning. Lodesma his Catechism cap. 13. Vaux his Catechism cap. 4. Bellarmine's Christian Doctrine cap. 9.

\* Edition 3.  
Pag. 36.

most sin  
to know it  
to do it  
is good  
and prouided:

it is certaine, that the Author affirmes the Church of Rome, to be the True, and Ancient Mother Church, and that her holy Canons, Precepts, Ceremonies, Canoncall Howers, and Sacraments are duely, and Religiously to bee obserued by vs : But there is no Ancient Church, which enioynes the Practicall obseruation of Canonicall Howers, and the strict obseruation of the Recorded Fasting dayes ; there is no Church, which approoues of seuen Sacraments, or which giues such Precepts, as are here recited, but onely the Church of Rome. Therefore it is certaine, that our Author affirmes the Church of Rome, to be the True, and Ancient Mother Church : and that her Canons, Ceremonies, Precepts, Canonicall Howers, and Sacraments, are duely, and Religiously to bee obserued by vs. The sequell cannot bee denied, because the Author, doth preesse these Canonicall Howers, Precepts, Ceremonies, and Sacraments vpon vs, from the Authoritie, and practise of the Church, in which they alwayes haue bene, and yet are inuse. The Minor is already evident : because \* no Church by its owne Authoritie alone without a relation to the Politie of State, doeth vrge any set *Fasting dayes*, nor yet enioynes *Canonicall Howers*, or *Auricular Confession to a Priest* : nor allowes of *seuen Sacraments*, (as I shall prooie more largely in its place:) but onely the Church of Rome, whose secret Factor questionlesse our Author was : Therefore, our Author is vndoubtedly guiltie, of this first Popish Tencour, which our \* Church condemnes.

For the second, that the visible Church of Christ, (yea, the very Church of Rome) can neuer Erre in matters of Faith, and Doctrine : is vnsatiable collected, from this ensuing passage in his Preface, *That we might be sure to speake in the Graue, & Pious language of Christ's Church*, which hath euermore beene guided by the Spirit of God, and the holy Ghost. From which I argue thus.

That CHURCH, which is euermore guided by the

\* See the Homily of Fasting, Part 2.

\* Article 19, Homily for Whitunday, 2. part, p. 213, Jewels Apology c. 6. Divis. 1. part 6. Dr. Rassdale Theosis 5. Dr. Fawley's Work of Error in his 2. part, pag 60. to 94. and 3. part

Spirit of God, and the holy Ghost, can never Erre in matters of Faith : this all Protestants, and Papists testifie.

But the Church of Christ, saith our Author, speaking of that particular Church, out of which these scattered Devotions were collected, which is no other, but the Church of Rome : ) *is evermore guided by the Spirit of God, and the holy Ghost*, and that in matters of Faith, and Doctrine : according to the (a) Tenent of the Papists : who affirme ; that the Pope, the Church, and Generall Councils cannot Erre ; because they are alwayes guided by the Spirit of God, and the holy Ghost : And contrary to the exprefſe Doctrine, and Tenent of (b) all Protestant Divines : who affirme ; that any visible Church, or Generall Councils, yes, that the Church, and Pope of Rome, may Erre : because they are not all evermore guided by the Spirit of God: with which the 19. and 21. Articles of our Church, and the Articles of Ireland concurre : Artic. 76. 78.

Therefore the Church of Christ, (to wit, particular Churches, or Generall Councils, which are the representative Church,) in our Authors judgement, cannot Erre in matters of Faith, and Doctrine : which is a Branded Error.

Now marke what good vſe our Antagonist makes of this Conclusion, even the ſame that the Pope, and Church of Rome doe : to Countenance, and Iuftifie all thofe Erronious, and Popiſh Ceremonies, Trumperies, and Poſitions, which are couched, and fet abroach in his *Devoſions*, and to make them paſſe for currant Trueth: because theſe *Devoſions*, are nothing else but the approoued, and accuſtomed Devoſions of the *Ancient Church of Christ*, (videlicet the Church of Rome,) which was evermore guided by the Spirit of God, and the holy Ghost : and not the *Devoſions of private ghosts, and ſpirits*, (as hee there ſtiles them,) which are ſubiect vnto Error. Therefore there can bee no hurt, no Error, no False, nor Popiſh Doctrine, couched in them. So that hee

a See Epif. Synodales Conſil. Basil. Suri- m, Tom. 4 pag. 143. Rhemifſ Annotations on Iohn 14.

ſett. 5. On cap. 16. ſett. 2, 5. & cap. 17. ſett. 2. Bellarm. l. 3 de Ercleſ. c. 14. and all other Papists on this Controverſie, accordingly.

b See Whiſters De Ecclesi. Cont. 2. Quaſt. 4. c. 2, 3. Maſter Bernards Rheeſmes againſt Rome, Proposition 12. Doctor Reynolds Theſis 2. Apologet. 2. Theſis and Conference with Hart : With all other Protestants both of our owne and other Churches who write of this Controverſie.

hee doeth not onely iustifie, and approoue, but likewise apply this Popish Position, in a Subdolous, and Popish manner, euen to iustifie the vnerrabilitie of these his Deuotions: and in them the infallibilitie of the *Church of Rome*, from whose weedie Garden , this Garland of Deuotions hath beene gathered.

Come we now vnto his third Position collected from thefe feuerall paſſages. \* *The fasting dayes of the Church. Or dayes of ſpeciall Abſtinance and Detraction: The holy dayes of Lent: The Ember Weekes at the foure ſeasons: The threē Rogation dayes: The Eues and Vigils before ſome thirteene Holy dayes.* It hath beene alſo an *Ancient Cuſtome to fast all the Frydayes in the yeare, except thoſe that fall within the twelve dayes of Chriſtmas.* \* *To this end: (ſpeaking of Septuageſima Sunday, and the Lent Faſt) there was a godly Ordinance in the Ancient Church (made by the Councell of Anxerre more then a thouſand yeares ſince) that in the end of the Epiphany there ſhould be certaine dayes appoynted (ſuch as thiſ, and the two Sundayes following thiſ.) whereto to prepaſe the people for their ſolemne Fatiſh and Penance, to giue them warning of their Lent before hand, that when it came, it might bee the more ſtrictly and religiouſly obſerved. And afterwards, through the variety of Fatiſh in diuers places, it came to paſſe that theſe three Sundayes were made to be the beginnings of the Lent-Faſt: Some extending their humilitie, to a larger time then Ordinary, and others excepting from it the dayes of the Weeke, whereupon many Christians, had either no cuſtome, or no leaue to fast. All agreeing in thiſ, that whether wee beginne at Septuageſima, or any of the Sundayes following, the Lent-Faſt is duty to bee kept at one ſolemne time of the yeare, and Religiouſly to bee con tinued vnto the great Feaſt of Easter.*

\* Pag. 237.

\* Pag. 240.

\* This is tranſcribed out of  
Law: Kellams  
Manuall of  
Prayers Print-  
ed at Dorey,  
1604. Imme-  
diately after  
his Calender.  
• P. 234. 235.

b Pag. 246.  
247.

It is no humane Inuention (as they call it) but it comes from Diuine Authoritie, that wee Fast our Forty Dayes in Lent. (b) *The last weeke of Lent is an holy weeke, and Christians haue used to call it, The holy and great weeke, or the Passion weeke, and more solemnly to obserue it then any of the rest before, &c.* This is the reason why all the Wednesdayes of the yeare haue beeene heeretofore, and why the Frydayes and Saturdayes of every weeke besides are now continued, and made common dayes of Abstinence and Prayer.

c Calvin: In-fis lib 4. cap. 12. Sect. 20. Doctor Fulks Answere to the Rhemish Testament, Matth. 9. Sect. 11. Math. 4. Sect. 2 Marke 1. Sect. 6 Luk. 4. Sect. 1. & 6. Sect. 4. Acts 13. Sect. 5. Jesus Hom-misius Disput. 69. num: 4. p. 469. Hooker Eccles. Polll. 5 Sect. 72. Doctor Fearly Handmayde of Devotion, p. 526. 541. 59 546. Mr. Mans Christians Fast. cap. 10.

From the words and scope of all which passages, the Author doth palpably and infallibly teach: That the Lent-Fast is an Apostolical Constitution, comming from Diuine Authority, which bindes vs accordingly to obserue it. And that Ember weekes, Rogation dayes, together with Wednesdayes, Frydayes, Saturdayes, and the last weeke of Lent especially, and some certaine Holy-day Eues are to be kept with Devotion and Abstinence: Not in any Politicall respect, as prescribed and enioyned by the State for Politique ends: As the encrease of Cartell, the maintaining of Ships, and Mariners, and the encouragement of Fishermen: (in which respect our Church doth principally obserue these dayes: not as Fasting dayes, or dayes of Devotion to be spent in Prayer and Fasting: but rather, yea chiefly, as Fish-dayes, for the aduancement of Fishing, and sparing of young Castle: not as dayes enioyned by the Churches, but deigned by the States Authority: As our Homily of Fasting. Part. 2. 2. Ed. 6. cap. 19. 5. Ed. 6. cap. 3. 5. Eliz. cap. 5. 27. Eliz. cap. 11. 29. Eliz. cap. 5. The Kings Maiesties Proclamations, for the obseruing of Lent, The Articles of Ireland. Artic. 50. and most of our Protestant Diuines expressly affirme,) but as Apostolicall Praecepts and Constitutions, præscribed and enioyned by the Churches bare Authority: which opinion both of the Lent Fast, and of these other Fasting-dayes, (or Fish-dayes rather;) all (c) Protestant Authors doe disclaime, as a mere Popish Assertion:

And

And none but (c) professed Papists doe maintaine. Wee  
keepe our Lent, and the fore-recited Fastes, by vertue of the  
Statute of 2. and 3. Ed. 6. cap. 19. and by no Ecclesiasticall,  
or Apostolicall constitutions: Wee know no expresse Pre-  
cepts, in our Articles, Homilies, Canons, or Common Pray-  
er Booke of our Church, that bindes vs to obserue these Fastes;  
but onely the fore-recited Statutes: which are the Lawes,  
and Precepts of the State, not of the Church: There-  
fore our Authors Doctrine in these points of Lent and  
Fasting Dayes, which differ from the expresse words,  
and Preamble of the Statute of 2. and 3. Ed. 6. cap. 19.  
from the (d) Doctrine of our Homilies: and the received  
Teneit of all our Writers: agreeing verbatim with  
the assertion of Iesuites, and Popish Writers; must  
needes be Popish.

For the fourth; That the Pictures of God the Sonne,  
and God the holy Ghost, may be lawfully made: it is couertly,  
and necessarily intimated in his first Division of such who  
doe offend, against the second Commandement: Offen-  
ders against the second Commandement (faith hee) are,  
They that fancies to themselves, any likenesse of the Deitie;  
or frame for to make any Image, either of God the blessed  
Trinitie, or of God the Father; who never appeared to the  
World in a visible shape. So that hee cleerely admits, and  
intimates in these words: that the Images, and Pictures  
of God the Sonne, and God the holy Ghost, may bee  
safely made: (e) because they appeared to the World in a vi-  
sible shape, (as hee pretends;) though God the Father,  
and the blessed Trinitie never did. His applying then  
of this reaon onely to God the Father, and the blessed  
Trinitie: His stopping at the Father; without any fur-  
ther mention of the Sonne, and holy Ghost; together  
with his ensuing words: Those that make any other  
Image, (bee it of Christ and his Crosse, or bee it of his blessed  
Angels,) with an intent to worship them. Doe fully evi-  
dence, that hee approoues the making of the Images,  
and Pictures of God the Sonne, and God the holy Ghost:

D

c Bellar. de leg.  
his Operibus in  
partic. 1. 2. c. 14  
Rhemish An-  
notations on  
Mat. 4. Sect. 2.  
Mark. 1. Sect. 6  
& Luk. 4. Sect.  
1. See the Po-  
pish Authors  
quoted by Mr.  
Mason in his  
Christian Fast  
cap. 10. p. 151,  
152. All to this  
purpose: That  
the Lent Fast  
is a Diuine, or  
at least an A-  
postolicall In-  
stitution: as  
Master Caxton  
here affirms.  
d Homily of  
Fasting part. 2.

e This is Bed-  
lamines tea-  
son in his  
Christian Do-  
ctrine. c. 6. p.  
142. 143.

Rhemis's An-  
notat. in AB: 1.  
Sect: 5.  
Vaux in his  
Catechisme on  
the 2: Com-  
mandement.

The Councell  
of Basil: of  
Trent: and all  
the Papists.  
See BB, Vbers  
answere to the  
Iesuits Chal-  
lenge. cap. 10.

Hom. 2, &c 3  
against the per-  
il of Idolatry  
Artic: 22. and  
Articles of Ire-  
land, Artic: 33.  
& Dr. Fulkes  
Annotations  
in AB: 17.

Sect. 5. BB. Ba-  
bington, Mr.  
Perkins, and  
Mr. Dod on the  
2. Comman-  
dement. BB.  
Vbers Answere  
to the Iesuits  
Challenge, ca.  
10. Where all  
the Fathers  
are quoted to

this purpose. Mr. John Whites Way to the Church. Digres. 5. Sect. 11. Caluin. Inflis-  
sur. 1. c. 1. 1. Sect. 12. And all our Protestant Diuines that writ of Images. i Bell-  
durmines Christian Doctrinc, cap. 6. p. 139. Vaux his Catechisme, c. 7. Rhemis's Notes  
on 1 John 5. Sect. 5. k Rhemis's Notes on Phil. 2. Concil. Trident. Sect. 25. l Hom.  
1. 2. 3. Against the peril of Idolatry. BB. Babington, Mr. Perkins, and Mr. Dod on  
the 2. Commandement. BB. Vbers Answere to the Iesuits Challenge, cap. 10. \* This  
being comparared with his blessing at the end: wherein there was the Intercession  
of all Saints inserted, (as I haue heard) before his Maiesie tooke exceptions to it:  
will euidence his meaning to the full.

a meere Popish assertion, (which the (f) Papists onely doe  
maintaine: and which our owne (g) Homilies, Articles, and  
(b) Orthodoxe Writers doe exprefly condemne, as Sin-  
full, and Vnlawfull.

For the fift Position; *That God the Sonne, and God the  
holy Ghost, may be Worſhipped in their Images;* which is ne-  
cessarily collected from these words: *Offenders against  
the second Commandement: are, They that make any other  
Images, or the likeneſſe of any thing whatſoever, (bee it of  
Christ and his Croſſe, or bee it of his blessed Angels,) with an  
intenſe to fall downe and worſhip them. They that are worſhip-  
pers of Idols, or repreſentments of falſe Gods:* In which paſ-  
ſages, our Author onely disclaims the worſhipping of  
meere Pictures, Idols, and falſe Gods, which the (i) Pa-  
pists likewiſe doe condemne: or the adoration of the bare  
Pictures of Christ, and the holy Ghost; intimating, that  
*we may worſhip them in their Pictures,* (for why elſe doth  
he allow men for to make them:) though wee may not  
Adore the Pictures themſelues; according to the (k) an-  
cient Popiſh diſtinction, and euasion: which our (l) Homili-  
es, and the fore-quoted Protestant Authors doe con-  
demne, and vtterly reiect, as Popiſh and Erronius.

For the fixt; *That the Persons, and Images of Saints  
and Angels, may bee worſhipped, though not with the ſelfe-  
same worſhip, wherewith wee Adore God himſelfe.* This is  
evidently inforced from his Exposition on the ſecond  
Commandement. \* *God is to bee worſhipped with the lowly  
reverence of our bodies: also; This to bee religiouſly done  
vnto him: This alſo to be done purely, without any ſuch out-*

ward, and solemn worship, to be given either to the Person, or Image of Saint, or Angel, or any other Creature whatsoeuer : which being compared with that which follows: Offenders against this Commandement; They that are worshippers of Saints Images, and out of false opinion of demeriting the protection of the blessed Virgin, or any other Saint of God, doe give a Religious Adoration, to those usuall representations that are made of them. So that hee doeth here evidently, and clearely grant, (m) as Maister Mountague also in expresso tuncmes doeth:) That (n) there may be a Religious vse of the Images of Saints, and Angels; and that we may Worship, and Adore, either Saints, or Angels, at least wise, with the Worship of *Dulia*, as the (o) Papists hold: though not with that outward and solemn worship, (marke the Emphasis of the words,) which is due to God alone: For he onely condemnes the giuing of Religious Adoration, to the bare Images, not to the persons of *Saints*, and *Angels*, which his last words doe seeme clearely to admit, so as it bee not done, to demerit their portection:) and the yeelding, not of Religious Worship, and Adoration: but of that outward, and solemn worship onely, which is due to God alone: which is no more, then all the Papists doe acknowledge: who appropriate the Worship of Latria unto God alone; though they giue that of *Dulia*, and *Hyperdulia* unto Angels, Saints, and Images. So that in these Points of Images, and Prayer to Saints, (make the best of them that can be,) hee goes no further then moderate Papists, and not so farre as all Orthodox Protestant Authors doe: so Frozen are his Zeale, and hote Devotions in these points of Saints, and Angels, which are merely Popish.

For the seventh; That Confession to a Priest, and Absolution from him; especially before the receiwing of the Sacrament are necessary: is evident from his fift Precepte of the Church: to wit, *To receive the Blessed Communion of Christ's Body, and Blood, with frequent Devotion, and three times of the yeere at least, whereof Easter to be one: And for better preparation there unto, as occasion is, to disbarthen, and*

m Answer to  
the Gagg, page  
318. See Dr.  
Featly his Pa-  
rallel, p. 21, 22,  
Council. Tri-  
den: Sess: 2, 3.  
Bellarmine's  
Christian Do-  
ctrine cap. 6.  
James Ledesma  
his Catechism  
Cap. 6.

o Rheims' Notes on Mat.  
4. Sect. 1. Act. 10,  
Sect. 7. c. 14  
Sect. 2. Heb. II  
Sect. 9. Concil.  
Nicom. 2. .Act:  
2. 10. 4. Sur.  
Concil. Tenuis,  
p. 74, 102, 120.  
Adrian's Scrip-  
tum de Imag-  
inibus, lib. 2, c. 17

**p** Compare this with the Prayer before Absolution, & his thanksgiving after it, together with his forme of Confession.

**q** The Exhortation before the Communion. Doctor *Fulkes Rhem.* Telli. on John 26. Sect. 5. Mi.  
*Bernard Recoum-*mes against *Rome*. Propof.

30. p. 203. Homily of Repen-  
tance, part. 2.  
**r** So the Pa-  
pists in expreſſ  
ſealines, *Confi-  
cili. Lateran.*  
*fab. Innocen.* 3.  
c. 2. Rhem.

Notes on Luke  
17. Sect. 4. Job.  
26. Sect. 5. on  
Iam. 5. Sect. 10.  
**s** See Homily  
of Repentance  
part. 2. Artic.  
of Ireland. Artic.  
74.

**t** Dr. *Fulkes*  
Notes on the  
Rhemish Te-  
ſtament, John 20. Sect. 5. Luke 17. Sect. 4. Iam. 5. Sect. 10. Mr. John Whates Pathway,  
Numb. 40. Digres. 53. Calv. Inſtit. 1. 3. c. 4. Sect. 19. u Rhemis Notes on 1 Cor. 11. c. 3.  
7. x Our Ladys Piimer, James Ledefra his Chatechisme. c. 13. Bellarm. Christian  
Doctrine, cap. 7.

our Conſciences of thoſe ſinnes, that may grieve vs, or ſcruples  
that may trouble vs, to a Learned, and discreet Priest, and  
from him to receive advice, and the benefit of Absolution. Loē  
(p) here a pregnant proofe for Auricular Confeſſion: where  
there are theſe things obſerueable: First, that  
the Confeſſion, which our Author ſpeakes of, is no ar-  
bitrarie, or voluntary, but a forced, and enioyned Con-  
feſſion, and that by the Authoritie, and Precept of the  
Church: whereaſ (q) ours, and all other Protestant Churches,  
preſcribed it onely by way of advice; and that onely in case  
of neceſſtie, when as mens Conſciences cannot elſe bee quieted:  
Secondly, that this Confeſſion muſt bee made, not to a  
Minifter of Gods word, as (our Common Prayer Booke ren-  
ders it: but (r) to a Discreete, and Learned Priest: that  
is, to ſome Popiſh Maſting Priest or other: Thirdly, that  
he muſt not lay open his griefe, that troubles and diſquiets his  
Conſcience, as our Communion Booke readeſ it: but he muſt  
diſburthen his Conſcience, of thoſe ſinnes that may (not that  
doe) grieve him, and thoſe ſcruples that may trouble him:  
Fourthly, that he muſt doe this, not when he is troubled  
in Conſcience onely: but as occaſion iſ: that is, as oft as  
he receiuſ the Sacrament, if the Priests leaſure, and his  
owne occaſions will permit him. All which are, diſcretely  
contrary to the (s) Doctrine of the Church of England, and  
(t) all Protestant Authors; and conformant to the Doctrine  
of the Church of Rome: who approoues, and practiſeth  
Auricular Confeſſion, (u) eſpecially, before the receiſing of the  
Sacrament: and makes this, one (x) principall Precept of  
the Church, (as our Deuotioner doeth here:) To confeſſ  
our ſinnes to an approoued Priest, once a yere, and to receive  
the Sacrament, at the leaſt every Eafeſter. Therefore hee is  
apparantlie guiltye of this groſſe point of Poperie.

Come wee now to the eighteſt: That there are ſeven.

*Sacraments of the Church : collected from these words.*  
*The Sacraments of the Church :* here is the Title ; then follow the Sacraments themselves. *The principall, and truely so called :* (as generally necessary to Salvation,) are *Baptisme, and the Lords Supper :* *The other five ;* that is to say, *Confirmation, Penitence, Orders, Matrimonie, and Visitation of the Sick,* (which no Papist yet accounted any,) or *Extreme-unction :* though they are sometimes called, and have the name of *Sacraments,* yet haue not the like nature, than the two principall, and true *Sacraments haue :* Lee here a littlerall, and manifest acknowledgement, and publication of seuen Sacraments : For first, the whole seuen, haue reference to the Superscription : *The Sacraments of the Church :* Secondly, hee stiles them, *the other five ;* and names them in particular : Thirdly, hee saith, *that they are sometimes called, and have the name of Sacraments :* quoting Scriptures for them in the margin. *Hee doeth not say, that they are so called by the Papists, who onely repute them Sacraments ; but that they are so called, and named, viz. by the Church, to which onely it hath relation :* Fourthly, hee doeth not say with our *Chatechisme* there quoted ; *that Baptisme, and the Supper of the Lord, are the two onely Sacraments, that are generally necessary to Salvation :* nor with our (y) *Homelies, and 23. Article :* that *the other five : or, those five, which by the Church of Rome are called Sacraments :* (as the 87. Article of Ireland renders it;) *that is to say ; Confirmation, Penance, Orders, Matrimonie, and Extreme-unction, are not to be counted for Sacraments of the Gospel ; but such as haue growne from the corrupt following of the Apostles, &c.* All hee saith by way of exclusion, is onely this. *That Baptisme, and the Lords Supper, are the principall Sacraments, truely so called :* that they are generally necessary to Salvation, and that the other haue not the like nature with them, which doeth not exclude the rest from being true, or lesse necessary, and inferiour Sacraments : since all Papists who acknowledge seuen Sacra-  
 ments, doe confess, that (z) *Baptisme, and the Lords Sup-*

<sup>3</sup> See the Ho-  
mely of Com-  
mon Prayer  
and the Sacra-  
ments.

<sup>4</sup> See the Ho-  
mely of Com-  
mon Prayer  
and the Sacra-  
ments.

<sup>2</sup> Concil. Tri-  
dent. Sess: 7,  
Can: I. Sect: 3.  
Bellar. Christi-  
an Doctrine.  
c. 9. p. 205.

per, are the principall, and most necessary Sacraments of all the rest: And the rather am I induced to thinke, that I haue not wronged our Deuout Author in his Arethmetique; because hee ioynes his five Precepes of the Church; his sixe Corporall, and seven Spirituall workes of Mercy, his seven Deadly sinnes, and seven contrary Vertues: his eight Beatitudes, and other particulars: ( Transcribed verbatim out of our Ladies Psalter, and Iames Ledesma his Catechisme, where the seven Sacraments are inserted with them:) with these seven Sacraments; since therfore hee iumpes so fully with the Papists in all the other particulars, I doubt not, but hee doeth concurre with them in this: and so is culpable of this knowne, and professed Popish Tenent: which our seconde Booke of Homelies, Hom. 9. our 25. Article, the 87. Article of Ireland, and all our Orthodoxe writers, doe with one consent condemne, and disauow.

9.

From these seven Sacraments, come wee now to his other Popery. *That there are but three kinds of good workes:* which doeth necessarily result from these words: *Three kinde of good Workes; Fasting, Prayer, and Almesdeedes:* which as they are transcribed verbatim out of our Ladies Primer, Vaux his Catechisme: Matthias Ceschi his *Orarium Spirituale mellifluarum Precationum*: Printed 1617. pag.

*a Bellarus. de  
bonis Operibus  
in Partic. l. 1.  
b 1 & 2 Part  
of the Homily  
of good works  
1 Part of the  
Homily of  
Fasting.*

114. and (a) other Popish Authors: So it altogether iustifieth that Popish Assertion: *That there are but these three kinde of good Workes: Which our (b) Homelies, and all Protestant Diuines doe vtterly deny: since Hearing, Reading, and Meditating of Gods Word: the Honouring, Louing, Fearing, Obaying, and Seruing of God, both in our generall, and particular calling: our beleeuing in his Name, together with all other dueties of Pietie, and Religion, both to God, our selues, or others, and the keeping of all Gods Commandements, are as really, and properly good Workes as those: as our Homelies of good Workes, and Scriptures testifie.*

10.

From this wee descend to the ensuing point. *That there are some fines which are but Veniall, not Mortall, in* their

their owne nature: which is evidently deduced from this passage. *Seven Deadly sinnes*; 1. *Pride*; 2. *Contumessesse*; 3. *Luxurie*; 4. *Envie*; 5. *Gluttonie*; 6. *Anger*: 7. *Sloth*: which as it is directly stolne out of our *Ladies Primer*, *Leedesma his Catechisme*. cap. 14. *The Hours of our Lady*: Printed at Paris. 1556. fol. 3, 4, 5. *Bellarmines Christian Doctrine*. cap. 19. *Orium Spirituale*, by *Matthias Ceschi*. pag. 122, and other Popish Pamphlets, Chatechismes, and Deuotions: not out of any Protestant Authors: so it necessarily implies: that these *seven Sinnes*, are the greatest Sinnes of all others: and that there are some Sinnes, which are not Deadly in their owne nature: for so doe the Popish Writers inferre from thence: whence it is, that after they haue discoursed of these *seven Deadly sinnes*; they then fall (c) immediately to dispute of *Veniall sinnes*: which *Veniall sinnes*, (d) *our owne*, and all other Protestant Churches doe renounce. Neither is this any wayes salued by the clause, (as they are commonly so called,) which our Author (conscious no doubt to himselfe, of his owne guilt,) hath added to his latter Impressions: For these are no where commonly called, *The seven Deadly sinnes*: but among (e) *Turkes*, and *Popists*; not among Protestants. Whence our *Ladies Primer*, and *Iames Leedesma the Iesuite*, *his Catechisme*, cap. 14. Speaking of these *seven sinnes*, give them this Supercription: *The seven Capitall sinnes, which are commonly called Deadly*: So that our Authors latter Edition which renders it; not *Deadly sinnes*, as his first Impression doth: but, *Seven Deadly sinnes, as they are commonly so called*: doth rather marre then mend his cause, because it is now more sutable to *Leedesma*, and our *Ladies Primer*, then before: and so more likely to inferre this Popish Conclusion: That there are some sinnes, which are but *Veniall* in their owne nature: which Protestants doe quite renounce.

But our Author doth not set a stop, and period to his Popish Errors here; for loe, hee procedes, even to a

Trans-

<sup>c</sup> So doth *Bellarmino* in his *Christian Doctrine*, c. 18, 19

<sup>d</sup> Mr. Rogers

<sup>e</sup> Proposition on the 9. Article. Mr. Whites Way to the Church. Di-

gress; 3. Doct. Fulke on Mat.

6. Sect. 5. Rom.

1. Sect. 11:

<sup>c</sup> Philippus Lonicera, *Turc. Hist.* 1. 2.

c. 15.

b Part. 2. p. I.  
12.

c Rhemisti; on  
Mat. 26. Sect.

4. & 9. on I.  
Cor. 11. Sect. 4.

5. 6. on I Cor.  
11. Sect. 16.

d The Homilies  
of the worthy recei-  
ving of the Sacra-  
ment.

Article 28.

Articles of  
Ireland, Artic.

93. Harmony  
of Confessions,

Sect. 14. BB.

Others answer  
to the Jesuites  
Challenge, c. 3

BB. Jewels  
Apologie.

e Pag. 4. 12. 13

\* See Part I.  
pag. 18.

f This is ta-  
ken out of  
Bellams Ma-  
nual of Pray-  
ers. p. 30.

g Articles of  
Ireland, Artic.

99 Calvin: In-  
fir. lib. 3. c. 18.

Morney of the  
Mass. BB. le-

wels Apology,

Adelbise deobs

Antitype. Dr.

Fulke Rhem.

Tellus I Cor.

11. Sect. 8. to 22.

Heb. 7. Sect. 7. 8. c. 9 Sect. 5. 6. Artic. 28.

h Consil. Trid. Sect. 22. Ca-

nifus Sum. Dots. Christ. 7. 130, 137. &c.

Part. 2. p. 9.

Transubstantiation, or a Corporall presence of Christ in the Sacrament: which I clearly collect from these two passages: (b) Christ's holy Sacrament, his blessed Body and Blood: At the receiving of the Body: Lord I am not worthy, &c. he doth not say: the holy Sacrament of Christ's Body, and Blood: or at the delivery of the Bread, as our Booke of Common Prayers doth; in the Order of the Administration of the Lords Supper: But, Christ's holy Sacrament, his blessed Body and Blood: and At the receiving of the Body: not of the Bread: which doth imply, *A Transubstantiation, or Corporall presence of Christ in the Sacrament*, which the (c) Papists doe so eagerly maintaine: (d) and our Church, and Writters so frequently condemne.

Yet this is not all: For our Devout Author, as hee admits a Corporall presence: so he impliedly affirmes, *An vnbloody Sacrifice of Christ's Body, together with an Adoration of it*: as these words import. (e) A prayer when we are present before the Altar: Thou art worthy O Lord, &c. \* When we fall down to worship and adore before the presence of God. (f) Adding with the Priest: The Body of our Lord Iesu Christ, &c. Lo here; A Body of our Lord Iesu Christ, an Altar; a Prostration; (not a kneeling,) before this Altar, an Adoration likewise; together with a Priest: And what Papist; yea, what Protestant, may not hence conclude; an approbation of the Popish Mass; An vnbloody Sacrifice of Christ's Body, offered on the Altar, by a Priest; together with an Adoration of it. Things which all (g) Protestant Authors doe abhore: and none but (b) Papists doe admit:

Our Author still proceeds, even to the very Mediation of Angels: in these words: (i) Command, that the Prayers, and Supplications, together with the remembrance of Christ's Passion, which wee now offer up unto thee, may by the Ministry of thy holy Angels, be brought up into thy Heavenly Tabernacle: This as it was borrowed from Missale Romanum: Canon Misse. pag. 172. So it is, so Test. 1 Cor. 11. Sect. 7, 8, c. 9 Sect. 5. 6. Artic. 28. h Consil. Trid. Sect. 22. Canifus Sum. Dots. Christ. 7. 130, 137. &c. Part. 2. p. 9.

clare

clear an evidence for the Mediation of Angels : ( a Doctrine which (a) our Church, and all good Protestants, doe viterly renounce : ) that our Author, who in his second Edition, did not so much as alter it, from *Angels*, to *Angell* : in his last Edition, was eu'en constrained to rase, and blot it out : but yet it stands vpon Record, both against him, and vs, in all his first and second Impressions, to the disgrace, and scandall of our Church; and the great aduantage of our Aduersaries.

As (b) *Wicked men, and Seducers, waxe worse, and worse*; so doeth our Deuout Author, who slips from one point of Popery, to another : from the *Mediation of Angels*, to *Prayer for the Dead*: in these words. *And these be to be repeated till the Soule bee departed. Then ( pray well obserue this word : ) O thou Lambe of God, that takeſt away the ſunes of the World, grant him thy peace : with this Prayer :* which makes it yet more evident. *O Lord with whom doth liue the Spirits of hem that die: & by whom the Soules of thy Servants, after they be deliuered from the burthen of the flesh, be in perpetuall Ioy, and Felicitie :* ( a clause taken out of our first Prayer, at the burying of the Dead : and therefore doeth here necessarily import, that this Prayer, is a Prayer for the Dead ; *who are deliuered from the burthen of the flesh :* ) Wee moft mockely beſeech thee, for this thy Servant, that haing now receiued the *Absolution* from all his ſinnes, whiche hee hath committed in this world : *hee may escape the gates of Hell, and the paines of Eternall darkeneſſe : that he may dwell for ever with Abraham, Isaac, and Iacob, in the region of light :* ( a clause transcribed out of the *Breviarie of Pius 5. and Clemens 8.* Printed at Antwerpe, 1621, *Officium Defunctorum*, pag. 154. and that out of a *Prayer for the dead*, which runnes thus. *Ut animam famulū tuū, quam de hoc ſeculo migrare iuſſisti, in pacis ac lucis regione conſtituas, & ſanctorum tuorum ſubeas eſſe conforſtem :* ) and thy bleſſed preſence, where there iſ neither weeping nor beauitneſſe. And that when the generall day of thy judgement ſhall come, he may riſe againe with the iuſt, and receive this dead body which

E

must

- a The 2 & 3.  
Part. of the  
Homily con-  
cerning Prayer*
- Dr. Fulke on  
Rhem. Test.*
- 1 Tim. 2 Secf.*
- 4. Dr. Rainolds  
Conference  
with Hart  
cap: 8. Diuif. 4  
BB. Vſbris An-  
ſwer to the La-  
ſists Challege  
c. 9. BB. Irwells  
Apology.*

- I 3*
- b 2 Tim. 3.13.*
- c Part. 2. pag.  
104. 105.*

*must now be buried in the earth, (a clause which puts all our  
of question : ) to be ioyned with his soule, &c. Loe heere  
a palpable prayer for the dead ; which he who rumes may  
reade, and see : (yea, and a *Limbus Patrum* too, implied in  
these words : that he may dwell for euer with Abraham, Isaac,  
and Iacob in the region of light, which (d) region, the Papists  
stile their *Limbus Patrum* : ) Yea, but an *Index Expurgatorius* hath passed on this Prayer. True it is, that the*

*Author in his last Edition, hath rectified this Prayer of  
his, after great exceptions taken to it, and complaint  
against it. But this doth onely euidence and make cleare  
his guilt : (For if there were no apparent Popery in it,  
why should he purge it out ? ) not mitigate or affwage  
his fault. The Author is a Scholler : he had long since col-  
lected these *Denotions* for his owne priuate vse, (as the Printer  
in his Epistle annexed to the latter Editions, testifies : )  
and among them hee had inserted this Prayer for the  
dead ; (confarcinated and patched out of sundry other  
prayers by himselfe alone, and not transcribed out of our  
Common, or Queene Elizabeths priuate Prayer Booke,) which he hath published vnto the world vpon delibera-  
tion and aduice, and that for foure *weighty reasons*, as the  
*Preface* testifies. Therefore this was no slip nor ouersight  
in the *Author*, (much leſſe in the *Printer*, who labours to  
take the blame vpon himselfe, though there is not one  
Preffe-error in the Booke) but a voluntary, wilfull, and  
affected error, of purpose to iustifie and countenance, the  
Popish Afflition, of Prayer for the Dead, which (e) the  
*Church of England and all her Worshies*, haue hitherto op-  
posed.*

*g Rhem: An-  
notations on  
Marke 9, Sect.  
4. 1 Tim. 4,  
Sect: 12, 13.  
Bellarm: l. 2. de  
Imaginib: c. 9, 0  
h Appealc, p:  
280, Gag: 320  
321. Dr. Fest-  
hous Pararell:  
3. part. p. 23.*

Lastly, as our Author began with the signe, so he con-  
cludes, with (f) the *Virtue of Christ's blessed (or of \* the  
holy Croſſe)* : which implies, there is ſome diuine vertue  
in the ſigne of the Croſſe, as the (g) Papists teſtifie, and  
as (h) Master Mountague himſelfe auers vpon his owne ex-  
perience. And the rather am I induced to make this col-  
lection from this paſſage, for theſe two reaſons. First, be-  
cause

cause the (i) Frontispiece of the Booke is adorned with a Crosse, i See Oratio held out in the hand of a demon Supplicam. Secondly, because I never finde this forme of blessing, but in Popish Authors, who ascribe a Diuine vertue and efficacy to the bare signe of the Crosse: since therefore this forme of blessing was borrowed from Papists: I doubt not, but he concurses with them in the Doctrine, as well as in the signe, and mention of the Crosse: And thus haue you these fifteene dangerous points of Doctrinall, and Fundamental Popery, taken out of Romish Primers, Pamphlets, and Prayer Bookes, inuolued, and couched, in these Pious Devotions.

To these I shall adde one more, which I had almost ouerslipped: to wit. *The approbation of Popish Penance:* which is necessarily collected from this clause and passage. (k) *The seven Penitentiall Psalmes, to be vſed in times of Penance, &c.* Let any indifferent Reader now consider: First, that Protestants know no times of Penance, but onely Papists: Secondly, that as (l) they renounce the Doctrine, so likewise they (m) disallow the very word, and phrase of Penance: not only in their owne writings, but in all their English Translations of the Bible, (for which the Papists tax them:) because in its vſuall, and accustomed signification, it imports nothing else: but a certaine punishment, taken upon men for satisfaction of their sinnes to God: and so it is a word that derogates from the satisfaction, and Passion of Jesus Christ, which should cause all Christians to reiect it: Thirdly, that the Papists make Penance a Sacrament, and (n) oft recite it in their writings, of purpose to expresse their Shrife, and Popish Penance of Whipping, Pilgrimage, and such like satisfactory multys, and punishments, (as they deeme them) by it: Fourthly, that the word Penance, in its ordinary and proper vſe, especially, *times of Penance:* doeth import, and signifie nothing else but Popish Penance: Fifthly, that it is the vſe and practise of Popish Priests, to enioyne their poore deluded Penitents during the times of their Penance, to mumble ouer the seven Penitentiall

26  
k Pag. 181, 182  
223.

i See Calvini. Instit. l. 4. c. 19.  
Sect. 14. 15. 16.  
Dr. Fulkes and

Rhem. Test.

Ioh. 20. Sect. 5  
defense of the  
English Transla-  
tion, pag. 13.  
Confutation

of Dr. Allen's

Booke, part. I.

cag. 10. 11.

Mr. Whites

Way to the

Church. Dis-

gress. 53.

m Dr. Fulkes

Defense of the

English Transla-

tion, 13.

n Rhemiss

Notes on Iohn

20. Sect. 3. Gre-

gory Martyr.

and al their o-

ther Writers.

*Psalms*, here mentioned by our Author, once every day at least : I say, let any impartiall Reader, but lay all these together, and consider how our Author formerly enioyed Shrift, or *Auricular Confession of our sinnes unto a Priest*, before the receiving of the *Sacrament* : and then hee cannot but from hence conclude, a plaine, and euident approbation, and publishing of Popish Penance ; which all Protestant Churches doe abhor, as exceeding derogatory to the death of Christ.

But passing from these Doctrinall, and Fundamentall, I come now to those other Ceremonious, and Circumstanciall points of Popery, that are directly Broached, and Patronized in these new *Deuotions* : which ate foure in number.

1. First, that Canonically Howers are of Ancient, and Laudable vse ; and that they are diligently to be obserued eu'en of priuate Christians.

2. Secondly, that the canonized Saints of Rome, are true and holy Saints, and ought so to be esteemed of vs.

3. Thirdly, that there are some seasons of the yeere, wherein Marriages may not be solemnized.

4. Fourthly, that the Quire is more Holy, then the rest of the Church.

For the first of these ; the very title of the *Deuotions* : ( viz. *The Howers of Prayer* : ) the many proofes and quotations out of the Scriptures, and Fathers, to iustifie the antiquitie, vse, and practise of them ; ( which are transcribed out of (o) *Bellarmino*, (p) *Azorius*, (q) and the *Rhemists* : ) The Prefaces which our Author makes to all these Howers ; together with the scope and drift of the whole Booke, (which is onely to confine, and limit mens Deuotions to these Canonically Howers : ) doe abundantly, and infalibly testifie, and confirme this Popish assertion, ( in the proofe of which, *Azorius*, *Bellarmino*, and the *Rhemists* take such paines : ) That Canonically Howers, eu'en after the last Popish diuisiōn, are of ancient, and laudable vse : and that they are diligently to be obserued, eu'en

<sup>o</sup> *De Bonis Opibus in parvissim partem. I.C. II. 13.*  
<sup>p</sup> *Instit. Moralem part. I. I.*  
<sup>q</sup> *C. 2. 20. 15.*  
<sup>g</sup> *Notes on Act. 10. 5ff. 6*

of private Christians : which is more then either (r) *Bellarmino*, (s) *Azorius*, the (t) *Rhemists*, (u) *Vaux*, or any Jesuite, or Popish Monke, or Priest affirmes : who expressly teach ; That none are bound to obserue Canonickall Howers, but such Religious persons, who haue entred into holy Orders, but especially Monkes, and Nunnes, and such whose Devotions are not interrupted by necessary Study and imployments. For the Antiquitie of these Canonickall Howers, after the Romish Computation, to wit : *Martens*, the Prime, the third, the sixt, the ninth Hower; *Ueffers*, and the Compline : ( to which our Author addes Bed time ; as wee lye downe to sleepe ; or the last Hower of the Night : ) some would derive it from the Primitive Church : (x) so *Bellarmino*, and *Azorius* : and for prooef of this, they quote *Clemens Romanus*, *Constit. Apostol. lib. 8. cap. 34. 49.* And of this opinion *Maister Cozens* seemes to bee, who much relies vpon the same Authoritie, which is (y) alwayes placed in the fore-front : But loe the vanitie of the Papists, and the impudency, and treacherie of *Maister Cozens*, who build the Antiquitie of their Canonickall Howers, vpon such a sandy foundation ; vpon such a counterfeite, and fictitious Author as this *Clement* : who is bared, and branded by (z) many Papists, and all Protestant writers of any judgement ; for a moere counterfeite, composed by some vaine, and illiterate Monkes of punie times : Others attribute the inuention of them to Saint *Hierome* : \* others make it a Divine Institution, propounding the example of *Estrus*, *Danid*, and *Daniell* for to proove it : but all these speake onely of the third, the sixt, and ninth Hower : As for the first Hower, *Bellarmino* himselfe confesseth ; that it was not inuented till \* *Cassianus* his time : and that the Compline was never mentioned by any Author before *Saint Benedict*, who inserts it in his 16. Rule. (a) Pope *Pelagius the second*, was the first that enioyed Priests, and Religious persons to obserue these Howers of Prayer : which afterwards the Councell of *Psalmorum modo lib 3. cap. 4. Biblioth. Patrum Colonia Aprig. 1618. Tom. 5. part. 2. p. 11.* accordingly. a. *Polyd. Virg. De Invent. Rerum. 1. 8. c. 2.*

<sup>r</sup> *De bonis Operibus in partic. I. 1.c. 19.*  
<sup>s</sup> *Instit. Moral. Part. I. 1. 9. c. 3*  
<sup>t</sup> *Notes on Acts 10. Sect. 6*  
<sup>u</sup> *Catechisme cap. of Orders. See Cassianus de Canonico Diuinis Orat: & Psalmod: modo, l. 3. c. 1,*

<sup>v</sup> *Eligius Nonnensis Epist. hom. 11. Bibl. Patrum: Tom. 7. p. 246.*  
<sup>w</sup> *Quia supra: y. See Pag. 3, 5 87, 107, 123,*

<sup>z</sup> *147. 162, 185.*  
<sup>a</sup> *See Coccius Censura Scriptor veteris, pag. 16, 20.*

<sup>b</sup> *Pelschendorf. fin contr. Waldecker, cap 23, no. Biblioth: Patrum. Tom.*

<sup>c</sup> *13. p. 327. Petrus Blefensi: Sermo 39: 2. accordingly.*

<sup>d</sup> *\* See Cassianus de Canonico Diuinari Orationum &*

*Aquisgrane under Lewes the first, Anno. 816. cap. 131. The Councell of Basil under Eugenius the fourth, Sect. 21. The Synod of Moguntium under Rabanus, cap. 16. The Provinciall Councell of Senona, or Seine. 1528. Decreta Morum. c. 18. 19. The Provinciall Councell of Colen. 1536. part. 2. c. 6, 7, 8. par. 3. c. 5. The Provinciall Councell of Trier, 1549. commanded Canonical, and Religious persons to obserue these Howers: but neuer were any Papists so absurd, as to inioyne any persons out of Popish orders to obserue them. What Protestants haue thought of these Canonical Howers: Let*

\* *De Bonis O. persuis in partie 1. c. 12.*

\* *Bellarmino himselfe testifie; who produceth Wycliffe, Luther, Illyricus, Brentius, the Confession of Wistenbergo, T. lemannus, & Hesonus, expressly condemning them. To these let me ad the Harmonie of Confessions. Sect. 15. Conf. Zan. c. 25. Calvin Institut. l. 3. c. 20. Sect. 29. 30. Melanch. Musculus, Martyn, Aretius, Loci Communes. De precatiōne Locus. Dr. Fulke, Rhem. Testa. on Luke 18. Sect. 1. Act. 3. Sect. 1. c. 10. Sect. 3. Gal. 4. Sect. 6. Mr. Perkins his Cases of Conscience l. 2. Quest. 3. Sect. 4. and \* the Waldenses, and Protestants of old: Who ha all reiecte these Canonical Houres, as Popish, vaine, and Superstitious trash: neither is there any (b) Protestant Church, or Author, to my knowledge, that euer did approoue them, either in Doctrine, or in Practise: True it is, that our owne and other Protestant Churches, haue bounded out some set times and Howers, for pulike Prayers, and Deuotions, that so men might with more conuenience meeete together; for Gods publike worship and seruice. But yet these times and meetings, are farre different from these Canonical howers: For first, they are but (c) Twice a day at most, to wit, Morning, & Euening: Secondly, they are not confined to the compasse of an Hower, not to any set limits of time, which may not bee exceeded: Thirdly, the Forme, the Method, yea, and the matter of their Deuotions differ: Fourthly, there is some varietie, and change of Prayers, Chapters, and Psalmes in the one: but there is an identitie of matter, and prayers in the other, which may not bee altered: Fifty, this is publike*

\* See Polich.  
dorffian contr.  
Waldenses: c.  
28. Bibliothe.  
Patrum: Tom.  
13. p. 327. ac-  
cordingly.

b This the  
Rhemists, in  
their Notes  
on Act. 10.  
Sect. 6. & Gal.  
4. Sect. 6. ac-  
knowledged:

c Dr. Fulke on  
the Rhemish  
Test. Act. 10.  
Sect. 6.

publike & common to all persons whatsoeuer, the other priuate, and proper onely to Religious, and Canonicall persons: Sixty, these times of publike Prayers, and meetings, are onely for conuenience: these Canonicall Howers, are prescribed as matters of necessarie, and as a part of Gods Worship, and Seruice. Seuenthly, these Canonicall Houres, cannot be altered, nor changed: our set times of Prayer, and publike meetings may, being some times sooner, some times later, as occasion serues. For priuate Deuotions, of priuate men, (d) our Church <sup>d Dr. Failes,</sup> leaves every man to his free libertie, to Pray, and Read, at what Hours, and Times hee pleasse: Euenings, and Mornings, are the seasons, both of publike & priuate prayer, which She commends: *not the first, the third, the sixt, the ninth Hours;* which She never yet prescribed vnto any, since her reformation: Since therefore our Church, as the (e) Rhamists themselves expressly testifie: and all <sup>e Notes on</sup> reformed Churches in Forraine parts, together with <sup>f Acts 10. Sect 6</sup> the fore-quoted Authors, haue vtterly rejected these Canonicall Houres: I wonder much, how our Author dares to impose, or presse them on vs now. What, did hee dreame wee would all turne cloistered Monkes, and mued Nunnes; or Ancorites, and brutish Hermites? that wee would alt take Popish Orders once againe: or that we would voluntarily chant, and mumble ouer his Deuotions every day? (An harder taske then Papists doe enioyne their strictest Orders: Or would he haue vs to renounce all Secular imployments, and Gods publike Ordinances, and wholy to deuote our selues to priuate Prayer? and so make vs all turne Separatists, vnder pretence of priuate Deuotion? If so, then there were some cause, and colour to confine both vs, and our Deuotions, to these Canonical Houres. But if hee hath no such ayime as this; then let his Houres, and Deuotions, goe as needlesse, and superfluous Romish trash, that are fit for nothing, but the Cloysters, or the Dung-hill, since no Church but Rome, did euer owne them: and since

*our owne, and all Protestant Churches, haue discarded them as superstitious, as the (f) Rhamists truly doe affirme.*

*f Ibidem.  
Obiect.*

If any obiect : that these Canonicall Howers were approued, and Authorized by Queene Elizabeth in that *O-  
narium, or booke of Private Prayers, Printed by William  
Seares, 1560.* published by the Queenes Authoritie : and therefore the Church of *England* doeth approue of them ; which is all that our Author can pleade in the defence of these his *Howers of Prayer.*

*Answe.*

1.

To this I answeare : First, that there was indeed some short mention made in the foresaid booke, of *the first,  
third, sixt, and ninth Hower, and of Mattens, Evening Song,  
and Compline* : But yet, that Booke was never intituled, the *Howers of Prayer*, as these *Deuotions* are : nether is there any one word spoken , or Scripture, or Author quoted in it to approue and iustifie the vse, and practise ; or to set foorth the Antiquitie of these Howers : where- as our Author pleades as much as any Papist hath, or can doe for them.

2.

Secondly, those Prayers were published in the third yeere of her famous Raigne, in the very infancy of Reformation, when as all Popish Reliques were not so ful- ly cleansed out, as afterwards they were : therefore our Author may not racke and scruue them to our Aged and noone-tide seasons of the Gospel, which haue long since worne out these Menstruous and polluted ragges of Ro- mish Superstitution, and Monkish Devotion.

3.

Thirdly, Queene Elizabeth was so farre from Patronizing Canonicall Howers, that in the second Impression of these *Priuate Prayers*, in the yeere 1564. Printed by her Authoritie, these Howers were quite oblitterated, and not so much as mentioned in that, or in the subsequent Edition in the yeere, 1573. which doth plainlye evidence: that those *Howers*, were either secretly foisted into these priuate Prayers, after they were licenced for the Presse : (as I feare me much of our Authors Deuotions were,) or else, that they were ouer-slipped by the haste and care- lessnesse

lesenesse of the Licenser, as our Authors Popery was : else questionlesse they had not beeene omitted, not obliterated in the ensuing Impressions . Doubtlesse , if Queen Elizabeth, or the Church of England had euer approoved of these Howers, they had never caused an *Index expurgatorium* to passe vpon them in the succeding Editions : Since therefore these Howers were onely named in the first, but quite purged out, and that by Authoritie, in the second and third Impressions : it is certaine, that the Church of England, and Qu. Elizabeth, (who gaue the greatest blow and downe-fall to Romes Deuotions,) were so farre from countenancing and approouing : that they did euuen vtterly reiect, exile and damhe them . And here I must obserue the treacherous and partiall carraige of our Author, who to testifie his deare affection to the Whore of Rome, and his great disloyalty to the Church of England : doth covertly passe by the second, third, and most corrected and reformed Impressions of those private Prayers (where these Canonicall Howers are not so much as named : ) reniuing onely the name and memory of the first Impression, which was buried in silence and obliuion, wherein these Houres are recorded, which may give some seeming aduantage to the Church of Rome. Doubtlesse if hee had respected Englands good and profit, more then Romes : or intended the increase of true Deuotion more then the propagation of Romish Superstition, he wold either haue suffered these *Private Prayers* to rest in silence, or at least hee would haue framed his Deuotions according to the forme and modell of the last and best Editions : and not haue moulded them according to the Howers in the first Impression, which suite with none but Popish Deuotions : but more of this hereafter.

Fourthly, It is evident both by the (a) *Statutes of King Edward the 6. and Queen Elizabeth,* (b) and the *Proclamations of King James of happy memory :* for the uniformitie of Common Prayer : (which Maister Caxons himselfe,

himselfe , I knowe not by what Authority , hath lately caused to bee aunexed to, and Printed with all the Bookes of *Common Prayer* wharsoeuer , whereas formerly they were omitted : ) by Homelie of the place, and time of Prayer, the *Preface to the Common Prayer Booke*; and by the *Common Prayer Booke it selfe*: That the Church of England hath vtterly rejected, and antiquated Canonicall Howers, as vaine and Superstitious Ceremonies, which fuit with none but Cloistered persons : and that She onely enioynes and retaines; both in publike, or priuate, none but *Morning and Evening prayer*, and that at no set Houres, but such as may bee altered as mens conueniences and occasions serue. Yea the forequoted Authors, and the

*(c) Rhemis* themselues doe expressely testifie : *That the Church of England hath vtterly rejected Canonicall Howers, as vaine and Superstition*: So that our Author cannot proue, that *Queen Elizabeth*, of the reformed *Church of Eng-land*, did euer countenance or Patronize these Howers of Prayer : in the reuiuing and broaching of which, hee is onely an Agent and Factor for the *Church of Rome*; the

*(d) Authorise of Whose Ancient Lawes, and old godly Ca-nons, hee endeauours to continue and preserue*: as himselfe professeth in his *Preface*.

## d Reason. 1.

2. But to passe from his Canonicall Howers, to his Canonized Saints : In his *Preface to his Calender* : hee affirms : *That all those Persons whose names are preserved in the Calender of the Church* (and so in his ensuing Calender) *there to remayne upon Record and Register, as sacred memorials of Gods mercy towards vs*, *and as forcible witnessses of the Ancient Truth* : *were holy, and heavenly Saints, the blessed servants of God* : *and holy Persons, which the v-niuer-sall Church of Christ, and not our people onely, were best affected too*: *and that they are now like the Angels of God in Heaven*. Now, many of these Saints recorded in his Calender, were neuer Canonized but at *Rome*; others of them were notorious wicked men : and some of them were neuer found in *rerum yasima*: witnesse Saint Ag-

e Notes on  
Act 10, sect. 6.

nes, Saint *Vincens*, Saint *Valentine*, Saint *David*, Saint *Cedde*, Saint *Benedict the Famous*, (the Father and Founder of our Monkes and Friers:) Saint *Richard of Chester*, Saint *Alphege of Canterbury*, Saint *George the famous*, Saint *Dunstane of Canterbury*, Saint *Austin the Monke*, Saint *Boniface of Mennz*, Saint *Swithine of Winchester*, Saint *Margaret of Antioch*, Saint *Anne*, Saint *Giles*, Saint *Lambert*, Saint *Denis of France*, Saint *Edward*, Saint *Audry*, Saint *Leonard*, Saint *Martyn*, Saint *Bruce*, St. *Machutus*, Saint *Hugh*, Saint *Edmond*, Saint *Katherine*, Saint *Nicholas*, and Saint *Sylvester*: Now all these (if our Author may be credited) are *holy and heavenly Saints*, and are now like the *Angels of God in Heaven*: though some of them were never yet in being: and others of them were professed Papists, and never Sanctified but at *Rome*: I confess indeede, that these names, with sundry others are recorded and preserued in our *Calenders*: not that wee report them all for *Saints or holy men*: (they are the expresse words of (c) *Præces Primate*, Printed by *William Seeres*, by *Queene Elizabeths approbation*: 1573: out of which these new Devotions are pretended to bee collected:) or that (if they were the most holy persons of all other) we deeme them worthy of any divine worship or honour: but that they may bee as notes of some certaine things, and fixed seasons, the knowledge of which is very beneficiall, and the ignorance of which would be very prejudiciale to the people: Our Church enrolles, or rather reserues their names within her Calender, not to Canonize them for *Saints*, but to designe and point out times: therefore our Author who doth record them in his Calender onely for this reason; that they were *holy and heavenly Saints*, and the blessed servants of God, who are now like the *Angels of God in heaven*: must needs be guilty of Canonizing Popish *Saints*, both in his Doctrine, and his practise too.

From the Canonizing of *Saints*: wee passe to the Solemnization of Marriages: And heete our Author informes vs: That there are some certaine seasons wherein

*c Admonitio  
ad Lectorem:  
at the ende of  
the Kalender.  
See 5. & 6. Ed.  
6. cap. 3. accor-  
dingly.*

*Marriages are not solemnized: 10 wit, from Advent Sunday, untill eight dayes after the Epiphany: from Septuagesima Sunday, untill eight dayes after Easter: from Rogation Sunday, untill Trinity Sunday: which is full fife Moneths in a year: And why, I pray, are not Marriages to be solemnized in these times? Forsooth, because, some of these being times of solemn Fasting, and Abstinence: some of holy Feasts, and Joy; both are fit to be spent in such Sacred exercises, without other Aunctions: And whence had our Author these prohibited times of Marriage? from our owne, or from the Church of Rome? If from our Church? I must confess ingeniously, that though our Spirituall Courts for their owne priuate lucre, permit not men to Marry at certaine seasons of the yeare, vntesse they first procure a Licence from them, for which oft times they pay full deere: (an abuse and grievance, which would bee searcht into, and quite remoued:) yet there is no *Clause*, no *Article*, nor *Canon*, either in our *Common Prayer Booke*, our *Church Kalender*, our *Articles*, *Homilies*, our *Booke of Canons*, or our *Statutes* to my knowledge, that prohibits Marriages at any time, much lesse, in the fore-recited seasons: Sure I am, the Scriptures confine not Marriage, (f) which is honourable in the sight of all men, to any times, or seasons of the yeare; but gives men this liberty at any season; (especially in Spring time, when as their lusts are most impetuous, and predominant;) (g) rather to Marry then to burne. Why then should we be intangled, in a yoake of bondage, when as the Scriptures leaue vs free, to Marry when we please; so as we (h) always Marry in the Lord? If Marriages be lawfull at any seafon, why then shold men be put to such a needless trouble, and expence, as to procure a Licence for a lawfull thing? If it be not lawfull, at some seasons, either by the Law of God, or Man: (which Lawes I never yet could see nor heare of:) how then can a Lichee from a Spirituall Court, dispence, or make that lawfull, which is vnlawfull of it selfe? The truth is this: our Church prohibites*

f Heb.13.4.

g 1 Cor.7.9.

h 1 Cor.7.39

hibites Marriages, at no seasons whatsoever, so as they are Religiously, & duly solemnized: much lesse, doth She restraine the vse of them, at *Festivall, Holy, and Joyfull time,* (as our Author doth absurdly reason:) because as Marriage is a holy Ordinance of God, and so fit for holy Times: so (s) likewise it is a *Festivall, and Joyfull thing,* and so most seasonable, and suitable, for *Festivall, and Joyfull times, and seasons;* as the Scriptures, and daily practise of all Christians testifie; who deferre their Marriages for the most part, till such times as these: If then the Church of Englund knowes no times, especially, no Festivall, nor Joyfull times, wherein the solemnization of Marriages is prohibited? Whence then had our Author these *non-licer* seasons? Truly, from the very Councell of Trent. Sessio. 23.

Psal. 19.3.  
Psal. 45.1.5.  
Iudges 14.10.  
11. Prou. 5.12  
Ecclef. 9.9.11ai  
6.1.10. & 6.2.3  
Ier. 7.34. & 16  
9. & 25.10. &  
23. 1. Mat. 9.  
15. 8. 24.3.8.  
John 3.29.

*Decretum. De Reformatione Matrimonii. cap. 10. From Breuiarium Romanum Pia. 5. & Clementis Octauii, at the begining, or from Lawrence Kellams Massall of Prayers, a little after his Kalender;* who both informe vs out of the Councell of Trent: vnder this Title: *When Marriages may not be solemnized: That the solemnizing of Marriages, is forbidden, from the first Sunday of Advent vntill Twelfe day, and from the beginning of Lent, vntill Low Sunday, or 8. dayes after Easter; all other dayes they may be solemnized.* Loe here your prohibition of Marriages at certaine limited seasons, proceeds originally from the Councell of Trent, and from no other Divine, or Humane Authority, that euer I could finde: and from hence our Author questionlesse, did Transcribe it. Only in this he exceedes this Councell, and the recited Popish Authors: that he prohibites Marriages, from *Rogation Sunday, to Trinity Sunday;* adding a reason, with all to backe, and instifie the restraint of Marriages in these seasons; when as the *Trent Councell,* and other Papists, are not yet so reasonable, as to yeeld a reason of any such restraint; nor so unreasonable, as to proceede so farre in this restraint, by one three weekes, as our Author doeth: But of this enough, if not too much.

4. V. I come now vnto the *Quire*, which our Author  
 seemes to make more holy then the body, or any other  
 part, or parcell of the Church: For when hee hath pre-  
 scribed vs a short Eiaculation, or Meditation; (a) At  
 our entrance into the Church: out of the fift *Psalme*:  
 (b) transcribed out of Popish Anchors: he then enioynes vs  
 another Contemplatory Eiaculation, out of the eightie  
 foure *Psalme*: *When we are come into the Quire*: together  
 with another out of *Reuel.* the fourth: *When as wee fall  
 downe to Worship, and Adore, before the presence of God*: Now  
 what doth this intimate, or imply vnto vs; but that the  
 Quire is far holier then any other parcell of the Church;  
 a meere superstitious, absurd, and Popish opinion, which  
 I will not stand for to refute.

5 By all these twentie severall Fundamentall, and Cir-  
 cumstanciall points of Popery, which are secretly wounen,  
 and interlaced with these pious Devotions; (which were  
 in truth Transcribed out of Popish *Primers*, *Catechismes*,  
 and *Prayer Bookes*:) it is as evident as the Sun at Noone-  
 day; that the very Subject matter of these Devotions, is meere-  
 ly Popish; which was my fift, and chiefeſt prooſe, to eu-  
 dence, and cleare my firſt Conclusion: which I will here  
 ſlur vp with this ſhort Syllogisme.

That Booke, whose Frontispiece, Title, Frame and  
 Method, Stile, and Phrases, yea, and Doctrines too; is  
 altogether Popish: muſt needes be meereſly Po-  
 pish, both in Forme, and Matter.

But the Frontispiece, Title, Frame and Method, Stile,  
 and Phrases, yea, and Doctrines too, of this Booke  
 of *Private Devotions*, is altogether Popish.

Therefore this Boooke of *Private Devotions*, muſt  
 needes bee meereſly Popish, both in Forme, and  
 Matter.

Which was my firſt, and now makes ready way, and  
 paſſage to my ſecond Conclusion.

To wit; *That the Authors end in publishing this Boooke  
 of Devotions; was nothing elſe; but to introduce, and usher  
 Popery*

a Part. i. pag.

17, 18.

b This is tra-  
 scribed out of  
*Ornum Spiritu-  
 ale*, pag. 33.  
*Horas Neutra*  
*Seignora*, fol.  
 10. And our  
*Ladies Primer*  
 pag. 102.

*Popery into our Church; at least to Grace, and Countenance it.*

2.

This second Assertion is infallibly evidenced, and confirmed by the former. For what designe, or end can any, (especially, one who pretends himself a Protestant,) haue, in publishing any Treatise, whose forme, and Matter is merely Popish, but onely the propagating, or at least, the countenancing, and aduancinge of Popery, and Romish Superstition? Now I haue already proued, both the Forme, and Matter of these *Private Devotions*, to bee altogether Popish, by sundry pregnant evidences. Therefore, the Authors ayme and purpose in publishing them, could be no other, but to propagate Popery, and secretly to usher it by degrees into our Church; at least, to giue it some Grace, and Countenance now among vs. Besides all this; If wee consider, that these Devotions are consecrated, and patched vp of Popish Reliques, and Fragments, raked out of the very Dung-hill, of Popish Psalters, Primers, Catechismes, and Prayer booke: (as I haue already in part, and shall anon more fully demonstre: though the Author, and Priater doe pretend the contrary:) how can wee but conjecture, nay, infallibly conclude: that the Aduancement, and Introduction of Popery, and Munkish Devotions, was the true and vtmost end, of contriuing, collecting, and publishing these Devotions? Againe, if wee diligently observe, how these Devotions are framed, onely for the vse of the Monasticall, and Cloistered Male, and Female Orders, of the Church of Rome; that they are altogether fittē for the dayly exercise, and practise of those English *Jesuites*, (a new inuented Order,) Friers, Munkes, and Nunneres, which lurke among vs; or else, are mised vp in Forraine Cells, and Cloisters of Impiety: Or for the behoofe, the furtherance, and encouragement of those vnprofessed Romane Proselites, and Conuerts: (who swarme so thicke of late in every corner, and buy vp these Devotions thicke and threefold, as I

am informed : on the Couer of which, they stampē an  
(I H S.) as they doe on all their Propish Primers, Bre-  
uiaries, and Prayer Bookes, in token, that this Booke is  
merely Popish, and seruing onely for their vse:) the  
first of which, are wholly tyed, and deuoted, by their  
Orders ; and the latter, onely aduised, as occasion and  
leasure serues, to the vse and practise of Canonicall  
Howers, and times of Priuate Deuotion : How can we  
but surmise, that the chiefe and Primary end of these  
Deuotions, was onely to reuive, to countenance, and set  
vp Munkery ; and to aduance, and further the Cloi-  
stered, and superstitious Deuotions, of Regular, and Ca-  
nonicall persons, which our Church hath long since,  
quite exploded, and cast out, as Menstruous, and polluted  
reliques of the Romish Whore ? If wee accumulate and  
adde to this ; that these Deuotions can neuer square, nor  
suite with Protestants, nor any wayes promote their  
priuate Prayers, or Deuotions : we need not doubt, nor  
stagger at this Conclusion : that these Deuotions were  
merely published for Romes aduantage, and for the  
advancement, and furtherance of Her cause, and faction :  
For I would willingly learne but thus much from the  
Author, or any of his Patriots, or Abbettors : what vse  
there is of these Deuotions, or Howers of Prayer, in our  
Church, or State ? If they are suited, and squared for  
the practise, and (c) *dayly vse of any who are religiously*  
*given*, as the *Preface* to them doeth surmise : I would  
know what kind of persons those should be, who should  
be tyed and confined to the deuout, the ancient, and or-  
derly exercise of these Howerly Deuotions ? If any :  
then they must be either Canonicall and Regular persons  
who haue entred into Popish Orders, (whom our  
Church hath long since spued out as crapulous and noy-  
some humours:) or else they are Secular and vnpfled-  
fed persons, not tainted with the Monasticall and vnholie  
Orders of the Church of *Rome* ; which are the onely  
members which our Church or State acknowledge. If  
the

\* 3 Reason in  
the first Pre-  
face.

the latter of these, (for the first we vtterly disclaime;) then they must be either Clergie men, or Laicks and Secular persons : If Clergie men : then either those that haue Cures, or those that want them : If those that haue Cures, then either consonable and painefull *Residents*, who (d) readily feede their *Flockes* with care and conscience, and Preach vnto them once a Sunday, at least, (as the (e) *Canons of our Church enioyne them*, though many deeme this clause to stricte, and therefore make no conscience to obserue it :) or else vncconscionable, lazy, \* *Wolf-feeding*, and Soule-murthering Nonresidents, (the Epidemicall and fatall plague, and sicknes of our Church) who labour onely to purchase and procure, and then to (f) *fleece & starue, but not to feede their Flocks* : If the former of the two : Alas our Author, and most of his Abettors, who thinke one Sermon in a Month enough, or to too much : doe doome all these for *branded Puritans*; because they are so diligent, and frequent in their Preaching : and therefore there is little hope of working them to these Canonicall Howers (which the Horologe and Clocke of *Rome* hath measured out,) vnlesse our Author can charme their consciences with some Magicke spells ; or cause some higher Powers to silence, and clole vp their mouthes : or to Cloister, Mue, and shut them vp in some close, and loathsome Prison, Cell, or Dungeon ; because they Preach too much, and draw too many vnto God : or speake to plaine, and bluntly against the sinnes, the vices, and corruptions of the times : for else their Consciencies, Studies, and Pious execution of their function, either will, or cannot brooke, the restraint, and curbe of these Canonicall Howers, and Priuate Deuotions, which would interrupt their publike Imployments, and withdraw them, from their Popular, and publike Ministrie. If the latter of the two : Alas, these are so taken vp with Secular, or Stateaffaires : with *Pauls*, or *Westminster Hall* : with some *Justice of Peace-ship* or other : with (g) *the eager prosecution of some fat Benefit*,

G

Deanery,

d *Bonum Pastor ad omnia ex- pedita horae re non indiget.*  
Chrysostom. Hom  
59. in Iohn.  
e *Canon. 45.*  
\* *Qui dimidie oues in pacifica ab/ig. custode.*  
Pastor off mon  
Ouisum sed Lan  
porum: Berns.  
super Cant.  
Serm 77.

f *Quem mibi  
dabo de numero  
ro sporum pre-  
postorum, que  
no plus inaugu-  
les subdispari  
vacuadu mar-  
supis, quā viri-  
is extirpandi?*  
Bern. Ibid. But  
let thererem  
ber. *Petro san-  
tio dictum est,*  
*Pasce, nec man-  
ge, seu rōde se-  
mel adductū est.*

Bern. Declama  
Col. 923. V.  
g *O virtutam  
tam vigiles  
repertientur  
ad Curam,*  
*quam allares  
current ad  
Cathedram :*  
Bernard. super  
Cant. Serm. 77.

*Deanery, or Bishopricke, or some such suite at Court: or  
 (b) so fared with some Deanery, or Prebendary, (the common receptacles of those idle Drones, and Abbie-lubbers,  
 who sucke the Hony of our Church, whiles the labou-  
 ring, and industrious Bees, who bear the heate, and bur-  
 then of the day, and Cure, are almost starued, with their  
 fwe, or tenne-pound Penfions:) that they either want  
 time, or breath, to mumble ouer these Deuotions: In-  
 deed, Nonresidents are the onely men, that I can thinke  
 of, who haue, or at leauftwise might haue, leasure time,  
 to practise these Deuotions; and turne them ouer every  
 day, at their prefixed Howers: but I feare me, that they  
 are so wholly ingrossed with the recited employments,  
 that they cannot: or that their floathe, and laſineſſe is ſo  
 great, and their Deuotion ſo ſmall and key-cold, that they  
 will not brooke ſo hard, and heany a taskē: Certainly,  
 they who haue not ſo much Conſcience, or Deuotion, as  
 to keepe, and feed their Flockes, and to Preach vnto  
 them once a weeke, (it may be, Scarce once, or twice a  
 yeere;) though (i) Chrift himſelfe, and the (k) name, and  
 eſſence of their Function, tie them to it: will neuer finde  
 Conſcience, or Deuotion enough, to chant ouer these  
 Deuotions duly once a day; nay, once a month: eſpecially,  
 ſince there is no other argument to perſwade them  
 to it, but our Authors bare authoririe, and aduice; which  
 I dare preſume, was neuer ſeconded by his praſtice. So  
 that if you will confine our Beneficed Clergie-men to  
 these Deuotions, and Howers of Prayer; there is little  
 hopes of good ſucceſſe: For thoſe that haue no Cures of  
 their owne, if they officiate other mens Cures, as they  
 ought: their ſtipends vſually are ſo meane, and beg-  
 gerly, (eſpecially, if they are honest, and laborious men,) vni-  
 leſle the Parish-purſe augment it; that they are com-  
 monly enforced to Teach, or Tutor poore mens children,  
 or to turne Trencher-Chaplaines, or Schoole-maifters  
 to ſome Countrey Gentlemen; or to betake themſelues  
 to ſome Base, Illiberal, Mechanicall, or ſervile Worke,*

or

or Labour, to preserue their liues, and soules together: so that what with their paines, and industry in the discharge of their Cures, and their other auocations, and imploymets for their necessary support, and lively-hood, they haue no vacant time for these Howerly, and set Deuotions: Yea, such is the penury, and miserable indigencie of many poore Curates, (to the shame and infamy of their fast-handed, and hard-hearted, Maister-brethren be it spoken, whose *tare and sweate shalbe* (l) *wunderlings undergoe*; ) that if they had both will, and time to practise these Canonical Deuotions, yet they want meanes to buy, and purchase them; yea, to procure competent, and conuenient food, and rayment, answerable to the degree, and honour, of their Diuine, and Heauenly Function: So, that there is no probabilitie of confining Clergie-men, of any ranke or qualitie whatsoeuer, to the Auncient, Orderly, and Devout exercise of the Canonical Howers. And will you then confine, and binde vs Laickes, and Secular persons to them, when as all Ministers, and Clergie-men, (m) *whose lynes, and conversations shalbe more Heauenly, and Devout then others*, are exempted from them? If so, what kinde of Secular persons should they bee? What Courtiers? Alas, they are so taken vp with sports, and pleasures, or necessary attendance: with Complements, and Ceremonies; with thoughts of Honour, Greatnesse, and Preferments; with *\*Flattering, and undermining Adulation, the common Plague, and Ruine, both of Kings and Kinodome*: that they haue scarce space, or time to thinke of (o) *Prayer, or any part of Pietie*; much lesse, to practise these Howerly, and Munkish Deuotions, which would soone transforme a *Court* into a *Monasterie*. Or Court, and Countrie Ladies? Alas, their (p) *quiddy heads* are now fraught so, and troubled with *new-found fassions, with antique Dressings, and Attires*; their Faces are now so long a Painting, and their Heads attiring every morning, that they haue no vacant time, to thinke of these Deuotions, nor yet to cast their eyes vp-

*l. Primus in or-  
pere, perficere  
in Ordine Ber-  
nardide Ordine  
Vite. lib. Col.  
1116. I.*

*m. Anorum est  
Deum credere,  
scire, adorare,  
revereri, Clari-  
corum vero sa-  
pere, intellige-  
re, cognoscere,  
frui. Bernar. de  
vita Solitaria,  
Col. 1020. G.*

*\* Aulici Regos  
adulatione ad  
flagitia impul-  
lunt: nec illa  
est genus homini-  
num busyness-  
di confusarios  
perniciosissimi:  
Comineus:  
Comment.lib.  
7.p.778. Adul-  
latio versus in  
Republica ma-  
ris: Tacit. Aeu-  
nah. 2. Sect. 4.  
o Exeat tulis  
qui vult esse  
pium, Lucani-  
Pharsal.l.8.p.  
142.*

*p See Agrippa  
De Vanitate  
Sciens. c. 7. I.*

P Quod enim  
quicq; pra cote-  
ra colo, id sis  
Deum confi-  
tuisti probatur  
Bernard. De-  
clamat.

q. Redit agri-  
calis labor ac-  
tus in orbem.  
Virgil. Georg.  
lib. I.

on them, vntesse you could Ingrauie them in their Looking-glasses ; their thoughts, their time, and seruice, are so deuoted to their Heads, and Faces, (the onely (p) Gods and Idoles, which they now Adore;) that there is little or no Devotion, Care, or Thought within them, for God, or for their Soules : Yea, the Deuotions of most Ladyes, and Gentlewomen, (whose whole imployment is but to be idle, at least, to Pranke, and Dresse themselues, and to passe away their liues in Dauncing, Carding, Chatting, Gazing, and in Visits, as if they had no God to serue, nor Soules to saue:) are now so Sloathfull, Drowsie, and Bed-ridden ; that their Vespers would bee almost quite runne out, before they would bee fitted, and attired for their Morning Song ; There is therefore little hope of working these, especially, to your Morning Howers, and Deuotions, vntesse you could change your Mattens into Vespers, and your Vespers into Mid-night Songs ; which were an Irregular course. You see then, that these Deuotions can neuer suite, with Courtiers of either Sexe, who are commonly the idlest persons of all others, and haue the least imployments : On whom then would you impose them ? On Merchants, Citizens, and Mechanickes ? Alas, all these haue Trades, and Callings for to follow : your Deuotions are incompatible with their Professions: they must needs renounce the one, if they shoulde but once deuote themselues vnto the other. On Lawyers, Justices, Countrey-Gentlemen, and painefull Husband-men, (q) whose worke runnes away in a Maze, and Circle, and never findes an end ? Alas, these haue Clients, and Suites : these haue Sessions, Courts, and Countrey affaires ; these haue Haukes, and Hounds, and Plowes to follow, besides a thousand other quotidian, and Howerly Auocations ; and is there any probabilitie, of regulating, squaring, and reducing these to the Slavery, and Bondage, of your Canonickall Deuotions, and Howers of Prayer ? Truely, there is as much hope, of making the restlesse Sunne to stay its motion, or the fixed Earth to mooue,

and

and turne within its Circle : so vnstable, and disproportionable are these new Deuotions, to all those qualities, estates, conditions, and rankes of men ; of which our Church, and State consist. If then these Howers of Prayer are consonant, applicable, or aquantagious, to no members of our Church, and State, but onely to Popish Hermites, Anchorites, Friars, Munkes, and Nunnes ; it is impossible for any to conjecture ( vnslesse they will condemne, and taxe our Author, of grosse and palpable folly, and improvidence : ) but that the end of publishing these Deuotions in such times as ours, was neerely to aduance, and further Popery, and Popish Deuotions ; since they can bee no furtherance, or helpe to any other. But what need I seeke for proofes abroade, when as our

Author doeth in a manner intimate, and confesses much at home ? for hee informes vs in his *Preface* : That the grounds, and motives, that induce him to publish these Deuotions, were : First, *to continue, and preserve the au- thoritie of the (r) Ancient Lawes, and old Godly Canons of the Church, which were made, and set forth for this par- pose* ; that men before they set themselves to Pray, might know what to say ; and not Pray what, and how, and (s) when they list : Secondly, *to let the World understand, that they who give out, and accuse vs here in England, to haue set up, a new Church, and a new Faith* : to haue abandoned, (t) all *the Ancient formes of Pietie, and Devotion* : and to haue taken away all the Religious exercises, and Prayers of our Fore-fathers, and to haue despised all the old Ceremonies of Christ's Catholique Church, (by which the Obiectors, and our Author, onely meane the Church of Rome, which the Jesuites, and Papists stile, and tearme ; the Ancient, and Catholique Church of Christ;) doe but betray their pishly. *ome infirmitie*s and (u) will not understand vs, what we are : Thirdly, *that they, who are (x) this may already Religi- ously given, (I pray marke the Emphasis of the words;)* and whom (y) earnest lets, and impediments doe often frequent the publike, and therefore betake themselues to such private Deuotions.

To wit, the Lawes & Ca-  
sons of the  
Church of  
Rome.

Our Author  
would there-  
fore not only  
aduise, but im-  
pose these  
Howres vpon  
men.

The Authors  
ende is to re-  
duce vs to the  
olde Religion,  
as they stile it:  
and to the An-  
cient Ceremo-  
nies of the  
Church of  
Rome, and of  
our Forefa-  
thers.

That is,  
they take vs  
for Protestants,  
but if the truth  
were knowne,  
many of vsare  
good Roman  
Catholikes.

That is, Po-  
lish Recusants  
who refuse to  
haue our Po-  
lish Recusants  
who refuse to  
take part in  
such private  
Deuotions.

binder from being partakers of the Publike, might have here a  
dayly, and deuout order of private Prayer; wherein to exercise  
themselves, and to spend some Howers of the day at least: (as

\* That is, the *Ancient Monks and Nunneres*, the *old godly Christians* were wont to doe,) in Gods holy worship, and Service, &c. Lastly, that those, who perhaps are coldly this may yet affected, (that is, such as are not yet affected towards Popery:) might by others examples be stirred vp, to the like heavenly dutie, of performing their dayly, and Christian (to wit, their Popish) Devotions: By all which reasons, and passages, (to which I might haue added, *but* (&) discourse of the *Antient, and accustomed times* of *Prayer* in generall; to the selfe-same purpose:) our Author doth exprefly testifie: that the end of publishing these Devotions, was but to Introduce, and Vther the *Old Religious Ceremonies, Canons, Laines, Sacraments, Prayers, Canoncall homes, and Devotions*, of our *Superstitions, and Popish Fore-fathers, and the Church of Rome*, into our Church; and by it, to stop the Papists mouthes, and to aduance the Catholike cause, and Roman Faith among vs; to whose obedience hee labours now, (as other *Cassandra Moderators*, haue of late,) to reduce, and reconcile vs once againe. Since therefore, you finde him guiltie of this Conclusion, by his owne Confession; I will not trouble you with further proofe.

3.

I come nowe vnto my third Conclusion. That the Author endeauours to make Queene Elizabeth, of ener bles-  
sed memory, the Patronesse of this his Poperie, and to harbour  
it under her Protection. This is most cleare and evident:  
First, from the Title: Secondly, from the Preface of  
the Booke. For the first of thefe, our Author entitles  
this Booke of his, *A collection of Private Devotions: in  
the Practise of the Ancient Church, called the Howers of  
Prayer: as they were after this manner, published by Auth-  
ority of Queen Elizabeth 1580.* (saith the first and second;  
but: *as they were much after this manner published by Au-  
thority of Queen Elizabeth, 1580.* saith the third Impref-  
fion:) taken out of holy Scriptures, the Ancient Fathers, and  
the

*the Divine Service of our owne Church*: In which hee affirms these two things. First, that these *private Devotions, and Horers of Prayer*, are no new Devotions of his owne composing, but onely a remail or new Impressiōn of those private Prayers and Devotions, as were formerly published by Queene Elizabeth, in the yeare 1560. and so did most men take them to bee at first, till they had better sifted and examined them. Secondly, that the mater of these Devotions were published by the approbation of Queene Elizabeth, or at leastwile warranted by her Authority: therefore there can bee no Popery or poysous Doctrines couched in them, and all that loue the name and memory of that blessed Queene, should buy and approue them. A glorious and bewitching Title or Prologue I confesse, but yet a dangerous and misshiring Booke. Of which I may truely say, \* *Tiroli habent remedia, pyxides venena*. the Title is wholesome, but the Booke it selfe is poyson. Our Author, no doubt, had learnt this lesson long agoe. (a) *Nula aconita bibuntur, fribibis*: that poyson must alwayes be ad ministered in golden Challices, else none will quaffe, and drinke it downe: and therefore he puts a golden Front and outside, (even the sacred Diadem and Authority of that vnparralleld and renowned Queene: whose royll Duggs gaue life and growth, to that most Orthodoxe, Ancient, Holy & Sincere Religion, which hitherto we haue, and i hope we alwayes shall enjoy, in despite of all Domestick Romish Vipers, who harbour in our bowells, and labour for to gnaw them out in an imperceptible, smooth, and friendly manner:) that so these poysous Pills and Romish druggs, which are inuolued in the Booke it selfe, (b) might bee more greedily, confidently, and securely swallown downe. But yet all this untempered dawbing hath not so skind nor cloaked, the Byles and dangerous Ulcers of these Romanized Devotions, but that some leaching and icalous Chyurgions, (c) who give no credit to glorious Titles, haue at length dis- couered

\* *Lactantius  
De falsa Sapientia, cap. 15.  
a lunen. Satyr. 10.*

b *Facile sequentia irreperent s' prima placuisse.*  
*Prosp. Aquit. Contr. Collat. toleti. cap. 33.*

c *Froni nulla Fides, Imental. Satyr. 2.*

covered their dangerous and infectious plague-soares, which are onely vizarded and palliated, not clothed nor warmed with the sacred Robes of that Royall Queene, whose authorized Prayers haue no affinitie with these Spurious and Bastard Deuotions, as the Premises doe, and the subsequent conclusion shall at large declare. The second passage which would pinn these Popish Deuotions on Queene Elizabeths sleeve, is this which follows in the Preface: *A part of which Ancient pietie are these dayly Devotions and Prayers that hereafter follow: Prayers which after the same manner and division of Hours, as here they are, hausing heretofore beene published among vs by high and sacred Authoritie: (for which he quotes in the Margent, the Horary set forth with the Queenes Authoritie, 1560. and renewed 1573. Imprinted with Priviledge at London, by William Seers; ) are now also renewed, and more fully set forth againe.* Which passage, doeth but backe and isecond, what the Title Page, had formerly auerred: both of them iumping in this scandalous, and vnworthy Act, to make the Memory, Name, and Royall Authoritie of that Neuer-dying, and Religious Queene, the Sanctuary, and Patronesse of all those seeds, and heads of Popery, which are Scattered, Sowen, and Diuulg'd, in these dangerous, and Romish Deuotions: and so to Vsher in Popery vnder her Sacred colours and Protection, who was the chiefeſt instrument to purge, and thrust it out. Now what an Audacious, Impudent, Odious, Wicked, and Treacherous Villany, and Plot is this, and how worthy of the sharpest, and ſeuereſt punishment, that Law, or Inuice can inflict; for an English-man, a Protestant, (at leaſt in ſhew and reputation:) yea, a Minister, and Pastor of our Church: who if wee may beleue the \* Printer, is no ready to ingage his credit, and his life, in the defence of the eſtabliſhed Faith, of the preſent Church of England, and in opposition of Popery, and Romiſh ſuperſtitio[n], as any other: to make not onely the very Raigne and Life; but even the Sacred ashes, and ſuruiuing

\* The Printers  
 terts Epitile to  
 the Reader an-  
 nexed to third  
 Edition.

uing memory of that Euer-blessed, Devout, and Pious Queen, ( who gaue the greatest life, increase, and vigor, to our Protestant, Orthodoxe, Zealous, Pious, and sincere Religion, and Devotions : and the chiefeſt Foile, Ecclipte, and downe fall to the Church of Rome: as the Vote, and Suffrage, both of our owne, and foraine Nations testifie; ) a forged Patronesse, and grand Proteſtrefſe of that Roman Faith, and Popiſh Ceremonies, which ſhe ſo much oppugned, and abhorred all Her life; and the onely Stamp, and Royall Imprefſe to make them paſſe for currant, Orthodoxe, and true English Coyne, in this Church, and State of ours: which had long ſince boared, and caſt them out, as counterfeite, and Romiſh droſſe, and Metall? Certaintely, if the counterfeiting, or forging of a Princeſe Seale, or Coyne be capital: what ſhall the Treacherous, Scandalous, and Pernicious forging, Slanderine, Sophiſticate, Peruerting, Deprauing, and ruinating of the Religion, of ſuch a Royall, and Religious Princeſe as Queen Elizabeth, be? I onely doe propound the queſtion, I leaue the full diſcution, and diſciſion of it vnto others, who are more iudicious then my ſelue.

I now proceed vnto my fourth Conclusion; which I ſhall branch out into three Propositions, which will moſt of all Vnmasque, and beſt diſcouer, our Authors Treachrie, Forgery, and concealed Popery.

*First*, that theſe Devotions, and Howers of Prayer, are farre diſferent from the priuate Prayers, Anthonized by Queen Elizabeth.

*Secondly*, that they are not warranted by them, nor ex- tracted from them, nor from our common Prayer booke, as our Au.hors Title, Preface, and Printer doe pretend.

*Thirdly*, that both the Forme, and Matter of them, are ſtole, taken, and tranſcribed out of Popiſh Authors, Primers, Breuiaries, Chatechismes, Prayer-Bookeſ, and Horarieſ; which the Author, and the Printer both denie.

1. For the first of these ; that these Devotions , and Howers of Prayer, are farre different from the priuate Prayers Authorized by *Queene Elizabeth* ; yea, from the very first Edition of them, on which our Author most insists ; I shall evidence by these apparent discrepancies.
2. First, they vary in the Frontispiece : *The one hath a Croffe, and (I H.S.) upon its fore-head* : the other hath no such Roman Character, or Badge at all.
3. Secondly, they differ in the Title : the one is stiled ; *A Collection of priuate Devotions, or the Howers of Prayer* : the other ; *Orarium, seu libellus Precationum : An Orary, or little Booke of Prayers : Or, Preces priuatae in studiorum gratiam collecta* : as the second, and third, Impressions of them are intituled.
3. Thirdly, they are diffluent in the Language : the one is in *Englisb*, the other in *Lataine* ; and soare all the subsequent Editions.
4. Fourthly, there is a variance in the persons, for whose vse and benefit they were published : the one was Printed, for the vse and benefit of Illiterate persons, but specially, our English Roman Catholiques : the other ; *in studiorum gratiam : for the benefit of Schollars*, and such who were skilfull in the Lattaine tongue ; as the Title, and the Printers admonition ; in the seconde, and third Editions , of the priuate Prayers of *Queene Elizabeth* testifie.
5. Fifthly, their very ends are discrepant, and various ; these latter being onely published : *To continue, and preserve the ancient Lawes, and godly Canons of the Church* ; to exterminate all conceiuied Prayers, which our Author stilts, extemporal effusions of irkesome, and undigested Prayers : to abolish all priuate Prayers of priuate men , not first allowed and Authorized by the Church , framed onely by priuate Spirtes, and Ghosts of our owne : and to confine men to a set, and constant forme, and time of Prayer : *To let the World understand* ; that our Church retaines, all the Ancient formes of Pietie , and Devotion ; yea , all the Religious exercises, and

and Prayers of our Fore-fathers : all the old Ceremonies, and blessed Sacra-ments of Christ's Catholique Church : (to wit, the Church of Rome;) to rye men to a dayly practise of Canoniscall Howers, and Munkish Devotions, as the Preface : and to Vsher Popery into our Church, as my second Conclusion prooues : where as the former were diuiled, to helpe, and further young Schollers, and Students, in the exercise and knowledge of the Latraine tongue : to ground them in the points of Charechisme, and to instruct them, not so much when, or what, as how to Pray : and that not onely in priuate, but in publike too : whence all the *Morning, and Euening Prayer in our Common Prayer Booke*, together with our common Charechisme, and the description of Christ's Passion, is inserted in it.

Sixty, they differ much in the very forme and struture, and in the substance, and subiect Matter : The one begins with a Preface, and so procedes with sundry proofes, and discourses iustifying the use, and practise of Canoniscall Howers: the Canonization of Romish Saints: the Apostolicall, and Divine Institution of Lent, and the like : The other hath no such Prefaces, nor Prologues in it : nor any such Popish trash as the Prefaces, and the first part of these new Devotions doe containe : These Ancient Prayer Bookes, begin with a Kalender, farre different from our Authors : then followes, the Charechisme in our Common Prayer Booke : then a Morning, and Euening Prayer, with a Grace before and after meate : next the Generall Confession, and Absolution in our Common Prayer Booke : all which, these new Deuotions want. Then ensue Morning, and Euening Prayers, the matter and forme of which, (vnlesse it be one Hymne onely, or the first, the third, the sixt, the ninth Hower, and the Compline; which are quite left out in the second, and third Editions;) being almost the same with our Common Prayer Booke : and farre different from Maister Cozens his Devotions, which vary wholly from them, both in Prefaces, Order, Prayers, Chapters, Hymnes, and Psalmes, but onely in the first

6.

H 2 Hower;

Hower ; in which they doe in part, but yet not totally accord : Then follow seven selected Psalms : (not seven Penitentiall, to be used in times of Penance, &c. as our new Author phraseth them :) Next entie the Letanie : a Description of the Passion of Christ, out of the Psalms, and Saint John, with sundry other devout, and godly Prayers, to the end of the booke : all which, being the better halfe of that Prayer Booke, and the best and vsefuller part, are wholly omitted in these new Deuotions. Take but away the seuen selected Psalms, the Letanie, and some three Psalms more : and I dare confidently auerre, that these old Prayers, and new Deuotions, agree not so much, as in one leafe : and that there are not so much, as five leaves of this ancient Prayer Booke of Queene Elizabeth, contained in this new : On the other side, take the first part of these new Deuotions, from the Title page to the end of *Quoniam Nonissima* : which are not figured : together with the residue of the Booke, from page 121. the first part : to the conclusion, and period of the Booke, (in which most of our Authors Popery is innolued :) and there is scarce one word, or sentence of it in the Ancient priuate Prayer Booke of Queene Elizabeth, which our Author would make the World beleue to bee the same, or almost the same, with these his new, and Popish Deuotions : So that they differ plainly, both in forme, and matter.

Lastly, they are discrepant in all those points of Popery, which are broached, and couched in these late Deuotions, there being no prints, nor footsteps of them, in these ancient Prayers : but onely in the mentioning of the *first, the third, the sixt, the ninth Hower, and the Compline*, which slipped into the first Edition, through forgery, or ouer-sight, and were afterwards exploded in the subsequent Impressions. Therefore, these new Deuotions, and hours of Prayer, are farre different from the priuate Prayers Authorized by Queene Elizabeth, in all these respects : What penalty then and censure, is our Author worthy of, who by his Title, and Preface, would make the world beleue,

beleeue, they were either altogether, or almost Parallells  
in forme, in matter, end, and all respects; of purpose to  
conceale, aduance, diffuse, and vent his Popery: and to  
delude, inescate, and insnare men with it?

For the second; that these new Deuotions are not  
warranted by, nor yet extracted from these priuate  
Prayers of Queene Elizabeth, nor from our Common  
Prayer Booke: it is cleare and euident by the former  
differences: There is not in these priuate Prayers, nor in  
our Common Prayer Booke any such trash, as his feuerall  
Prologues, and Prefaces, as the first part of his Booke,  
which is not paged: or as his Prayer for the Dead; his  
Prayer to God for the Mediation of Angels, and all the  
fore-recited Popish paſſages doe containe: there is no  
thing in all these priuate Prayers to iustifie, or approoue,  
either the Method, Forme, or Matter of these new Deuo  
tions, as the premisses doe ſufficiently euidence: There  
fore this ſecond Conclusion likewife muſt be granted.

For the third, and maine Proposition: *That both the  
Forme, and Matter of these Deuotions, and Horers of  
Prayer, are taken, and Transcribed out of Popiſh Authors,  
Priiners, Breuiaries, Chattochimes, and Horaries:* though  
the Author in his Title Page, and Preface; and the ſu  
poſed Priinter, in his Epiftle to the Reader, affirme: *That  
they were but the Horers, and Priuate Prayers, publiſhed  
by the Authoriſte of Queene Elizabeth, now renewed, and  
more fully ſet out againe, as they were after this manner  
publiſhed heretofore. 1560. and 1573. Collected, and taken  
out of holy Scriptures, the Ancient Fathers, and the Divine  
Service of our owne Church, and compiled out of ſundry  
warrantable Bookes:* Whence the Forme and Patterne of  
theſe Deuotions hath bene taken: (to wit, from our *Ladies  
Primer, the Horers of our Lady: the Breuiary of Pius  
quintus, and Clemens the eight:* and ſuch like Popiſh De  
uotions:) I haue\* already ſufficiently demonſtrated: and  
therefore will not here examine it: I will therefore now  
confine my ſelſe to the Matter, and Substance of theſe

\* Pag. 3, 109.

Deuotions, which I will now Paralell, and Sampler with those Popish Authors, Prayer-Bookes, Chatechisms, Horaries, and Deuotions, from whence they were extracted : To passe by the *Crosse*, and (I H S.) in the Fore-front; the Badge, and Character of the Romish Whore, which is stamped on the Frontispiece, and Couer of Jesuiticall, and Popish Portuaries, Prayer, and pocket Bookes : I will begin my Paralell, with the Title.

### Papists.

A Paralel of  
Mr. Cozens  
Deuotions  
with the Pa-  
pists.

a Laur. Kel-  
lams Manuall  
of Prayers :  
Printed at Do-  
wy, 1624.

**H**oras de Neutra Sen-  
nota: Printed at Paris,  
1556. Et Horæ beatissimæ  
Virginis Mariae, secundum  
vsum Sarum: which I haue  
seene, and which you shall  
 finde cited in Mr. Rogers his  
Articles, pag. 124. Our  
Ladyes Primer; and Breui-  
arium Pij quinti, & Clemens the 8 haue the forme  
the vſe, and practise of  
the Howers, not the Title.

(a) *The Fasting dayes in all  
the yeere. In all the Church  
these Fasting dayes are ob-  
serued.*

All the Lent, except Sunday : The Ember dayes, which are the Wednesday, Fryday, and Saturday next after Saint Lucies day: after the first Sunday in Lent, after Whitsonday, and after the exaltation of the holy Crosse. The Eues of Christ-

### Mr. Cozens.

**A** Collection of Private  
Deuotions, or the hours  
of Prayer. Printed at Lon-  
don. 1627.

These Bookes are wel-  
nigh Paralells in the Title:  
we will next examine how  
they suite in substance with  
these, or other Popish Re-  
cords.

The Fasting Dayes of the  
Church, or daies of spe-  
ciall Abstinence and De-  
uotion.

*The fortie dayes of Lent :  
The Ember weekes at the 4  
seasons: being the Wednesday,  
Fryday, and Saturday after  
the first Sunday in Lent : af-  
ter the Feast of Penicost : af-  
ter holy Crosse, September  
14. Saint Lucies day, De-  
cember 13. The three Rogati-*

tion dayes; which bee the Munday, Tewday, and Wednesday before holy Thurs-day, or the Ascension of our Lord: The Eves, or Vigils before the Nativitie of Christ: The Purification, and Annunciation of the blessed Vir-gine: The Nativitie of Saint John Baptist, Saint Mat-thias, Saint Peter, Saint James, Saint Bartholomew, Saint Matthew, Saint Si-mon and Iude, Saint An-drew, Saint Thomas, and all Saints day: It hath also beeene an ancient Religious custome to fast all the Fry-dayes of the yeere, except those that fall within the twelve dayes of Christma.

The times wherein Mar-riages are not solemnized.

From Aduent Sunday vntill 8. dayes after the Epiphany: From Septuagesima Sunday vntill 8. dayes after Easter: From Rogation Sun-day vntill Trinitie Sunday. Some of these being times of Fasting, and abstinence: and others, holy Festivals and times of ioy, fit onely to bee spent in these holy exercizes without other avocations.

mas, of Whitunday, of the Assumption of our Lady, of all Saints, of most of the A-potle, Saint John Baptift, and Saint Lawrence. Besides this, it is the custome in England to fast all Fridaies, (except within the twelve dayes, and Easter weeke:) also other three Eues of our Lady, to wit, of the Purification, the Nativitie, and Conception. The Annunciation Eue is not fasted if it fall on Easter weeke: Saint Markes day (not falling in Easter weeke) and the three Rogation dayes, that is, Munday, Tewday, and Wednesday, wee abstaine from flesh at least.

Of the time of Marriage: so

\* Kellam: Or, of the time wherein Matrimony may

not bee solemnized: &c the Decret. de Re-

(b) Councell of Trent. form. Matri-

and the (c) Breuiarie of monis. cap. 10.

Pius 5. and Clem. 8. and

Bellarmino. The solemn-

\* Manuell of Prayers,

b Sefso: 24.

(d) Printed at Antwerp 1621

Bellar. Christi-

an Doctrine.

cap. 7.

nizing of Marriages is for-bidden from the first Sun-day of Aduent, vntill after Twelfeday: & from the be-ginning of Lent vntill Low Sunday: all other dayes they may be solemnized.

(d) The

d Petrus Canisius Sum: Doctrin. Christiana Antwerpe, 1574 p.33. 34.  
James Ledesma his Christian Doctrine Printed 1609.  
cap. 2 Grepper. Institut. Colon. Agric. 1546.  
Bellarmine's Christian Doctrine cap. 3.  
pag. 15. I finde not the Creed nor the Lord's Prayer thus diuided into Articles and Petitions in the Prayers of Queen Elizabeth, or in our Common Prayer Booke, or other Protestant Authors: but only in Popish Writers, out of whom no doubt they were transcribed.

a Grepper. Institut. Ledesma his Catechisme; or Christian Doctrine cap. 5.  
Petrus Canisius Sum: Doctrin. Christi. pag. 58.

- (d) The Apostles Creed.
- 1 I believe in God the Father Almighty, maker of Heaven and Earth.
  - 2 And in Jesus Christ his only Sonne our Lord.
  - 3 Who was conceived by the holy Ghost, borne of the Virgine Mary.
  - 4 Suffered vnder Pontius Pilate, was crucified, dead, and buried.
  - 5 He descended into hel; the third day hee rose againe from the dead.
  - 6 He ascended into heauen, & sitteth on the right hand of God the Father almighty.
  - 7 From thence hee shall come to judge the quicke and the dead.
  - 8 I believe in the holy Ghost.
  - 9 The holy Catholique Church, the Communion of Saints.
  - 10 The forgiuenesse of sinnes.
  - 11 The Resurrection of the flesh.
  - 12 And the Life everlasting.
- (e) The Lord's Prayer.

The Apostles Creed diminished into 12. Articles.

- 1 I believe in God the Father Almighty, maker of Heaven and Earth.
  - 2 And in Jesus Christ his only Sonne our Lord.
  - 3 Who was conceived by the holy Ghost, borne of the Virgine Mary.
  - 4 He suffered vnder Pontius Pilate, was crucified, dead, and buried.
  - 5 He descended into Hell: the third day hee rose againe from the dead.
  - 6 He ascended into Heauen, and sitteth on the right hand of God the Father almighty.
  - 7 From thence hee shall come to judge the quicke and the dead.
  - 8 I believe in the Holy Ghost.
  - 9 The Holy Catholique Church (the communion of Saints, left out in the first, but added in the last Impression.)
  - 10 The forgiuenesse of sinnes.
  - 11 The Resurrection of the body.
  - 12 And the Life everlasting.
- The Lord's Prayer diuided into 7. Petitions.

Our

*Our Father which art in Heaven,*

- 1 Hallowed be thy Name.
- 2 Thy kingdom come.
- 3 Thy will bee done on earth, as it is in Heaven.
- 4 Giue vs this day our dayly bread.
- 5 And forgiue vs our trespasses, as wee forgiue them that trespass against vs.

6 And leade vs not into temptation:

7 But deliuer vs from euill.

The two Precepts of Charity.

1 To loue God above all, for his owne sake.

2 To loue all men as our selves, for Gods sake, and to doe unto others as wee would they shoule doe unto vs.

The Precepts of the Church.

1 To obserue the Festivals, and Holy dayes appointed.

2 To keepe the Fasting dayes with Devotion, and abstinance.

3 To obserue the Ecclesiasticall customes, and Ceremonies establisched, and that with-

*Our Father which art in Heauen,*

- 1 Hallowed be thy name.
- 2 Thy kingdom come.
- 3 Thy will bee done on earth, as it is in Heaven.
- 4 Giue vs this day our dayly bread.
- 5 And forgiue vs our trespasses, as wee forgiue them that trespass against vs.

6 And leade vs not into temptation:

7 But deliuer vs from euill.

(b) *The two Precepts of Charity.*

1 Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and withall thy minde.

2 Thou shalt loue thy neighbor as thy selfe: which is more suitable to the Scripture then the other.

(c) *The Precepts of the Church.*

1 To celebrate the appointed Feastdayes of the Church in abstaining from seruile works.

2 Reuerently to heare the sacred Office of the Masse, on the Holy dayes.

3 To fast the Lent, the foure Imber tides, and the

I Eues,

b *Martinus*  
*Cheyles. Oratio*  
*Spirituale pag.*  
108. *Our La-*  
*dies Primer.*  
*Petrus Canis-*  
*sius Summ: Doct.*  
*Christi. p.76-77.*

c *Our Ladies*  
*Primer. Oratio*  
*Spirituale pag.*  
108. *Ledofmas*  
*Christi: Doctre*  
c. 13. *Bellarus.*  
*Christi: Doctre*  
c. 7. *Petrus Ca-*  
*nisius Summ: Doct. Christi*  
p. 115. 116.  
*Mannel de De-*  
*uotion: per la*  
*Cardinall de*  
*Lorraine.*

\* What holy Offices these should be, I cannot yet conjecture, unless it be the Office of the Mass, which the Papists make their 2: Precept: or the Office of the dead, of the Virgin Mary, or the Holy Ghost, all recorded in our Ladies Primer, and the Breviary of Pius 5.

& Clemens 8.  
¶ Of this Mr. Cezens had formerly made mention, & therfore he omits it here.

¶ Our Ladies Primer. Cropp: Infis. Otium Spirit. p. 105.

Ledesma his Christ. Doctr: c. 15. Vaux his Catechisme, c.

¶ Canons Sum. Doctr. p. 13. 1. Manuel de Devotions per le Cardin:

de Lorraine. Bellar. Christ. Doctr cap. 9. pag. 205.

f Bellar: Ib: pag. 209.

Eues, according to the custome of the Church: and the Friday, and Saturday to abstaine from flesh.

4 To confess thy sinnes to a Priest allowed; to receive the holy Eucharist, or blessed Sacrament, at the least at Easter, as some: or about Easter, as others render it: and to doe these things at the least once in the yeere: which some of them diuide into two severall Precepts.

5 (d) Not to solemnize Marriage on the dayes forbidden by the Church: as some: Or to pay Tithes: as others doe record it.

Loe here a Concordance in number, if not in matter.

(e) The Sacraments, or 7. Sacraments, of the holy Catholique Church.

Baptisme, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony.

(f) These Sacraments are all great, and so every one of them hath some peculiar greatnessse. The greatest of all, is the most holy

out fromardnesse, or contradiction.

4 To reparie to the publike Service of the Church, for Mattens, and Evening Song, with other \* holy Offices at times appointed, unlesse there be a just, and unfaigned cause to the contrary.

5 To receive the blessed Sacrament, of the blessed Body and Blood of Christ, with frequent Devotion, and three times of the yeere at least, whereof Easter to be always one, and for better preparing thereunto as occasion is to disburthen, and quiet our Consciencies of those sinnes that may grieve vs, or scruples that may trouble vs to a learned, and discreet Priest, and from him to receive aduise, and the benefit of Absolution.

### The Sacraments of the Church.

The principall, and truly so called, (as generally necessary to Salvation,) are Baptisme, and the Lords Supper.

The other ffe, that is to say; Confirmation, Penance, Order, Matrimonie, and Visitation of the sicke, or Extreme Unction, though they

they bee some times called, and haue the name of Sacra-  
ments: yet they haue not the  
like nature, that the two prin-  
cipall, and true Sacra-ments  
haue.

The three Theologicall  
Vertues.

*Faith, Hope, Charity.*

Three kindeſ of good  
Workes.

*Fasting , Prayer , and  
Almes-deedes.*

Seuen gifts of the holy  
Ghost.

1 *The Spirit of Wisedome:*  
2 *and Understanding.*

3 *The Spirit of Councell:*  
4 *and Ghostly strength.*

5 *The Spirit of Know-  
ledge: 6 and Piety.*

7 *The Spirit of a Holy,  
and godly Feare.*

The twelue Fruites of  
the holy Ghost.

*Love, Joy, Peace, Patience,  
Mercie, Goodnesse, Long-  
suffering, Meekenesse, Faith,  
Sincernenesse, Modestie,  
Sobrietie.*

The spirituall workes  
of Mercy.

1 *To instruct the Igno-*

225. 1 *Oriuum Spirituale*, p.109. Our Ladies Primer. *Ledeſma*, c.15. *Cant. Sum. Christ. Doct.* p.10. *Manuel de Devotion per le Card. de Lorr.*

Eucharist : yet touching  
the necessity, the most ne-  
cessary of all, are Baptisme,  
and Penance.

Compare these two to-  
gether, and you shall finde  
but little difference. See  
pag.21.

(g) *The three Theologicall  
Vertues.*

*Faith,Hope,Charity.*

(h) *Three kindeſ of good  
Workes.*

Prayer, Fasting , and  
Almes-deedes. See pag.22.

(i) *Seuen Gifts or Fruites  
of the holy Ghost.*

1 *The gift of Wisdom:*  
2 *of Vnderstanding.*

3 *Of Counsell: 4 of  
Fortitude.*

5 *Of Knowledge: 6 of  
Piety.*

7 *And the feare of God,  
or godly Feare.*

(k) *The twelve Fruites of  
the holy Ghost.*

*Love, Joy, Peace, Pati-  
ence, Benignity, Goodnes,  
Longanimitie, Meekenesie,  
Faith, Modestie, Continen-  
cie, Chastitye.*

(l) *The spirituall workes  
of Mercy.*

1 *To instruct the Igno-*

g *Our Ladies  
Primer. Oriū  
Spirit.p.106.*

*Ledeſma c. 17.  
Bellarmimes*

*Christian Do-  
ctrine, cap. 11.*

*Gropper. Inſtit.*

h *Oriuum Spi-  
rit.p.113. 114.*

*Groppers In-  
ſtitut. Vanx.*

his Catechism  
cap.5. *Cantſi-  
us Sum. Doct.*

*Christ. p. 291.*

i *Ledeſma, c.  
17. Our La-  
dies Primer.*

*Oriuum Spi-  
rituale, p.106.*

107. *Gropper  
Inſtit. Bellars*

*Christ. Doct.  
cap 13. Cantſi-  
us Sum. Do-  
ctrine. Christ.*

p.22. *Manuel  
de Devotion  
per le Cardi-  
nal de Lorr.*

rane.

k *Oriuum Spi-  
rit. p.107 Le-  
deſma c. 17.*

*Our Ladies  
Primer. Cantſi-  
us Sum: Doct.*

*Christ p.324.*

17. *Bellar. Christ.*

rant: 2 To correct, or admonish those that Siane: 3 To assist by Counsel him that needeth it: 4 To comfort the afflicted: 5 Patiently to suffer iniurie: 6 To pardon offences, and iniurie received: 7 To pray for the living, & the dead, and thy persecutors.

<sup>■</sup> See the Authors at (1) &  
Groppari. In-  
finitio.

(m) *The corporall workes  
of Mercy.*

1 To feede the Hungry: 2 To giue drinke to the Thirsty: 3 To harbour the Stranger: 4 To clothe the Naked: 5 To visit the Sick: 6 To visit Prisoners, and redeeme the Captiue: 7 To bury the Dead.

(n) *The eight Beatitudes.*

1 Blessed are the poore in Spirit, for theirs is the Kingdome of Heauen.

2 Blessed are they that Mourne, for they shall receive comfort.

3 Blessed are the Meeke, for they shall receive the inheritance of the Earth.

4 Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.

5 Blessed are the mercifull, for they shall obtaine mercy.

rant: 2 To correct Offenders: 3 To Counsell the doubtfull: 4 To comfort the afflicted: 5 To suffer iniurie with patience: 6 To forgive offences, and wrongs: 7 To pray for others. Because our Author would not differ from them in this: he hath afterwards added, a Prayer for the Dead.

*The corporall workes  
of Mercy.*

1 To feede the Hungry, and to giue drinke to the Thirstie: 2 To clothe the Naked: 3 To harbour the stranger, and needy: 4 To visit the Sick: 5 To Minister to Prisoners, and Captiues: 6 To bury the dead.

*The eight Beatitudes.*

1 Blessed are the poore in Spirit, for theirs is the kingdome of Heauen.

2 Blessed are they that Mourne, for they shall receive comfort.

3 Blessed are the Meeke, for they shall receive the inheritance of the Earth.

4 Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.

5 Blessed are the mercifull, for they shall obtaine mercy.

6 Blessed

<sup>■</sup> Our Ladies  
Primer. Grope-  
riensis. Le-  
derma cap. 18.  
Ottawa Spirit.  
pag. 110. Bel-  
ler. Christ. Do-  
ctrine. cap. 14.  
Canisius Sum:  
Dott: Christ:  
pag. 329.

6 Blessed are the pure in heart, for they shall see God.

7 Blessed are the peacemakers, for they shall be called the children of God.

8 Blessed are they that suffer for righteousness sake, for theirs is the Kingdome of Heauen.

Seuen deadly sinnes, as the first: or seuen deadly sins, as they are commonly so called: as the last Impressions render it.

1 Pride, 2 Couetousnesse, 3 Luxurie, 4 Enui, 5 Gluttonie, 6 Anger, 7 Sloth.

The contrary vertues.

1 Humility. 2 Liberalitie. 3 Chastity. 4 Gentle-nesse. 5 Temperance. 6 Patience. 7 Devout, and earnest serving of God.

Quatuor Nouissima: or the fourre last things that befall any man.

Death, Judgement, Hell, or Heaven.

Loe thus farre you haue an exact, and perfect Parallell of our Authors writings with the Papists, which suite and claspe like twinnes, who deriuе their birth, and pedigree from the selfe same wombe. I confess, that the

6 Blessed are the pure in heart, for they shall see God.

7 Blessed are the peacemakers, for they shall bee called the children of God.

8 Blessed are they that suffer for Righteousnesse sake, for theirs is the kingdome of Heauen.

(o) Seuen deadly sins: Or, the seuen capitall sinnes which are commonly called dead-ly.

1 Pride, 2 Couetousnesse, 3 Lechery, 4 Enui, 5 Gluttonie, 6 Anger, 7 Sloth.

(p) The contrary vertues.

1 Humility. 2 Contempt of the world. 3 Chastity. 4 Charity. 5 Abstinence. 6 Patience. 7 Alacrity, or spirituall cheerefulnessse, or Devotion.

(q) Quatuor Nonissima, or the fourre last things to be remembered.

Death, the last Judge-ment, Hell, and the Kingdome of Heauen.

Our Ladies Primer. Horas Nenfr. Sennars. Otrium Spōrit. p. 112. Lē-

defīma c. 14. Gropperis. in-  
fīs Bellarm:

Christ: Doctr: c. 19 Canifus Sum. Doctr.

Christ. p. 237.

234. Mānuel de Deuotion

p. 27 le Cardi-  
nal de Lorraine

p. Groppers in-  
fīs. Otrium Spō-

rit. p. 112.

Manuel de Deuotion per  
le Cardinal de Lorraine.

9 Our Ladies Primer. Otrium Spirit. p. 114.

Gropp. Infīs.

Bellar. Christ.  
Doctr. c. 22.

Canifus Sum.  
Doctr. Christ.

p. 343.

matter of them : especially, of the Creed, the Lords Prayer, and the eight Beatitudes are contained in the Scriptures, and in our Common Prayer Booke : but take both forme and matter together , and those other particulars which are here parallell, and you shall neuer finde them but in Popish writers : Sure I am, you shall neuer meete with these, or any of them, in the priuate Prayers, Printed by *Queen Elizabeth's Authority*, nor in our Common Prayer Booke, in that manner, forme, and method, as they are here registred by our Author : The remainder of whose workes, I come now to Paralell.

Not to spend time or paper to Paralell, and Sampler his seuerall Aduertisements, Prefaces, and Discourses : Concerning Mattens, the Diuisions, Use, Antiquity, and practise of Canonicall Hourses, or Prayer : as the first, the third, the sixt, the ninth Houre ; the Morning, Euening, or Compline, or the like : which were stolen, and Transcribed *verbatim* out of (r) *Bellarmino*, (s) *Azorius*, and the (t) *Rhemish Testament*, who produce the selfe-same Scriptures, Fathers, Authorities, and Quotations, for the Authority, Diuision, Iustification, and practise of Canonicall Hourses : as any iudicious Reader, who will but take the paines to compare them, may at first discerne. I shall onely pitch vpon these ensuing passages : which if they are not Popish in themselves , yet they are wholy Transcribed out of Popish Authors.

*r De bonis O-*  
*peribus in par-*  
*tic. I. c. XI. 13:*  
*s Moral. Instit.*  
*par. I. l. 9. cap.*  
*2. to 6.*  
*t Notes on*  
*Act 1 o. sect. 6*

### Papists.

¶ Our Ladies  
Primer in La-  
tine and Eng-  
lish Printed at  
*Anwerp. 1604*  
*Folio 199.*  
*Laur. Kellams*  
*Manuall, 1604*  
*pag. 1.*

(u) *When thou risest in the  
Morning, say.*

**I**N the Name of the Father , and of the Sonne, and of the holy Ghost, Amen. Blessed be the Holy, and undiuided Trinity, now and euer , &c,

### Mr. Cozens.

At our vp-rising.  
pag. 14.

**I**N the Name of the Father,  
and of the Sonne, and of the  
holy Ghost, Amen. Blef-  
fed be the Holy, and undiu-  
ded Trinity, now and for ever-  
more.

At

At our going abroad.  
pag. 16.

*Shew mee thy wayes, O Lord, and teach mee thy pathes.*

At our entrance into the Church. p. 17. & part. 2.

*As for mee I will goe into thy house, O Lord, in the multitude of thy mercies, and in thy feare will I worship thee in thy holy Temple.*

Preparatory Prayers to all the hours that follow.  
page. 40.

*God bee in my head and understanding : God bee in my eyes and in my seeing : God bee in my mouth and in my speaking : God bee in my heart and in my thinking : God be at my end and my departing, Amen.*

Veni Creator, &c.  
page. 91.

The Benediction. p. 174.

*God the Father blesse mee, God the Sonne defend mee, God the holy Ghost preserue mee now and for euer, Amen.*

When wee enter into our Bed. page.

176.

*In the name of our Lord Iesus Christ, (who was crucified upon the Croffe, and layd upon*

(x) *In going foorth of thy house, say.* x *Ibid. fol. 202*  
*Otium Spiritus:*  
*pag. 30.*

*Shew mee thy wayes, O Lord, and teach mee thy pathes.*

(y) *Entering into the Church.* y *Ibid. fol. 202*  
*Otium Spiritus.*  
*Pag. 31. Horae*  
*Neufr. Sennora, fol. 10.*

O Lord, in the multitude of thy mercies, I will enter into thy house, I wil adore at thy holy Temple, and will Confesse vnto thy Name.

(z) *A blessing to bee used at the beginning of Prayer.* z *Kellams Ma-*  
*nuall of Pray-*  
*ers, pag. 8.*

God be in my head and in my being : God bee in my minde and vnderstanding : God be in mine eyes and in my seeing : God bee in my mouth and in my speaking : God be in my heart and in my thinking, Amen.

(a) *Veni Creator, &c.* a *Otium Spi-*  
*rit. p. 158. 159.*

Are Paralells.

\* *The Conclusions.*

God the Father blesse me, Iefus Christ defend mee, and the vertue of the Holy Ghost illuminate and sanctifie mee, this night and euermore, Amen.

*A Prayer as thou entrest into thy Bed.*

In the Name of the Lord Iesus Christ, that was

\* *Laur. Kell:*  
*Manual, P. 21*

was Crucified for mee, I  
goe into my bed : let him  
bleffe mee , gourne mee,  
and defend mee, and bring  
mee into life euerlasting ,  
Amen.

*the Crosse, and layd upon his  
grave for me) I lay me downe  
to rest, be bleffed me, keepe me,  
and sau me, raiſe mee up a-  
gaine, and bring mee at laſt to  
life eternall, Amen,*

- b Pag. 230.20  
241,246,247. I will not compare, nor Paralell our Authors (b) Ad-  
vertisements concerning Lent, and Septuagesima Sunday,  
where he affirmes, the Lent Fast, to be a Diuine, and Apo-  
stolcall Institution : which is transcribed out of Popish  
Authors : because I have mentioned, and compared them  
with these Authors \* heretofore : I will therefore passe  
17. to his Prayers, before the receiuing of the Sacrament.

Papists.

c Horas Neu-  
ras Sennora.  
Fol.11.

(c) When thou doest bow  
thy ſelfe before the Altar  
thou ſhalt ſay these  
verses : All the Earth  
doeth worship thee O Lord,  
&c.

d Missale Ro-  
manum: Prin-  
ted at Antwerp  
1574. p. 272.

(d) VEE humbly  
befeech thee  
omnipotent GOD, com-  
mand these things to bee  
conveyed by the hands of  
thine holy Angel, into thy  
high Altar, in the preſence  
of thy Diuine Maieſtie, &c.  
which may haue a better con-  
ſtruction, then our Authors.

e Rollans Ma-  
nual, p 80.

(e) Receiving, ſay with the  
Priest, thrice.

Lord I am not worthy  
thou ſhouleſt enter into

M'. Cozens.

When we are proſtrat be-  
fore the Altar : part. 2. p. 4.  
Thou art worthy O Lord,  
&c. which is merely Popis, both for phrase, for time and place.

C Ommāund, that the  
Prayers and Suppli-  
cations, together with the  
remembrance of CHRIST'S  
Paſſion, which wee now of-  
fer vp unto thee, may by the  
Ministracie of thy holy An-  
gels, bee brought vp into  
thy Heavenly Tabernacle :  
pag. 10.

At the receiuing of the  
Body. pag. 12.

Lord I am not worthy that  
thou ſhouleſt come under my  
rooſe,

roofe, but speake the word only  
and my Soule shall be healed : | my house, but onely speake  
adding with the Priest, &c. | the word , and my Soule  
shall be healed.

That which our Author Preficeth concerning *Ember weekes.* page 55. 56. (to omit his *Laudes* taken out of our Ladies Primer,) is for the most part transcribed out of *Kellams Mamall*, presently after his Kalender: where he describes, the vse, and reason of these Ember weekes : the Paralelling of which ; together with his Prayer for the Dead, (which I haue<sup>\*</sup> already touched vpon;) I pur- posely omit , for feare of being two prolix; since I haue here, as I suppose, sufficiently euidented, the trueth of this Assertion , by the premisses and present Para- ller, which I meane not now to enlarge. (That both the forme, and matter of these Deuotions, are transcribed, and extracted out of Popish Authors, Primers, Chate- chismes, and Prayer Bookes : ) not out of the Prayer Booke of *Queens Elizabeth*, or our Common Prayer Booke, in which there are no such passages to be found. Now the reasons which induce mee more strongly to suspect, that our Author borrowed both the forme, and matter of these Deuotions from Popish Authors, as the present Paralel doth abundantly testifie, are chiefly two : First, because the Author hath for sundry yeeres toge- ther, Monopolized, and bought vp for his owne private vse, (as I am credibly informed.) all sorts of Popish Primers, Prayer Bookes, Chatechismes, Breuiaries, and Pamphlets whatsoeuer, (of which he hath great store : ) and yet hee is alwayes inquisitive after more. Secondly, because hee hath caused sundry of his Popish Prayer Bookes, Primers, and Breuiaries, to bee bound vp in a very curious, and costly manner, with gilded leaues, and Couers, stamped sometimes with a Crosse, or Crucifix, other times with our *Ladies Picture*, and *Iesus in her armes*: all after the Popish forme ; as his owne Booke-binders haue certified mee : which doubtlesse hee would never doe, did hee not admire, affect, and prize

<sup>\* See Pag. 39.  
26.</sup>

these Bookes, and Pamphlets in his heart ; and likewise, make somevse of them, both in his priuate practise, and Deuotions, and his publike writings, as hee here hath done.

4

But passing by the fourth, I come now unto my fift Conclusion : That there are diuers Popish falsities, absurdities, and abuses of Scripture in these new Deuotions : Not to trouble you with his curtailing and chopping off of sundry Psalmes and Chapters, contrary to the vse and practise of our Church : I will onely singe out some three or fourre of his chiefe absurdities, and abuses of Scripture : As first, *His seuen deadly sinnes* : to wit, *Pride, Covetousnesse, Luxury, Ennie, Gluttonie, Anger, Sloath* : for which hee quotes, as the Papists out of which hee did transcribe them doe . *Galat. 5. in the margin*. Now if you looke into *Galat. 5. 19. 20. 21.* the Text which hee quotes; you shall finde not *seven*, but *seuenteen* deadly sinnes; particularly expressed : to wit ; *Adultery, Fornication, Uncleanenesse, Lasciviousnesse, Idollarie, Witchcraft, Hatred, Variance, Envie, Wrath, Strife, Sedition, Heresies, Envying, Murthers, Drunkennesse, Renilings, and suchlike*, besides : so that our Author hath committed a treble absurditie, and abuse of Scripture in this one particular : First, in mentioning onely *seven* deadly sinnes, when as the Text doeth speake of *seuenteen*, whereby he pares, and clips the Scripture : Secondly, in producing this Text, to warrant these *seven* deadly sinnes ; when as *six* of the *seven*, to wit, *Pride, Covetousnesse, Luxurie, Gluttonie, Anger, and Sloath*, are not so much as mentioned here : whereby hee sophisticates, and perverters the Scripture : Thirdly, in mustering vp these inferior sinnes, as the most capitall, and greatest sinnes of all others ; not mentioning, *Idollarie, Heresies, Adultery, Witchcraft, Uncleanenesse, Sedition, and Drunkennesse* ; to which I might adde, *Atheisme, Infidelitie, Contempt of the Gospell, Blasphemy, Sacrilege, the Prophanation of the Sacraments, Oppression, (f) In- Ep.s. Donato. injustice, in Courts of Injustice; Murther, Periury, Bribery, Ecclesi-*

1.

2

*f Inter leges ipsas delinquis- tur, inter iura peccatur, inno- centia ne vbi de/endorisur, re- formatur. Qui sedis criminis rendicatur, admittit: & te rem inno- cens pereat, fit vocans Index. Cypr. Epist.l.2 Ep.s. Donato. injustice, in Courts of Injustice; Murther, Periury, Bribery, Ecclesi-*

Ecclesiasticall, and Temporall (g) *Simoniæ*, (the Onely step, and doore, to Honour and Preferment, both in Church, and State, in this our (h) *Golden age*: ) the buying and selling of Orders, and of the very *Guift of the Holy Ghost* it selfe: a great though common sinne in this our Age: Which the (i) *Scriptures*, together with 26. (k) *Councils*, (m) *sundry Fathers*, our owne (n) *Canons*, and (o) *Statutes*, doe condemne: binding all Bishops, and others, to conferre these Orders gratis: without any Fees at all: (since they haue the reuenues of their Bishopricks, for this very purpose: and haue freely received, that they might freely give:) farre greater sinnes, then any of the former seuen; which is but a meere extenuation, and slighting of these mighty sinnes. But our Author cannot bee content with this, vñlesse hee likewise wilfully incurre another Popish absurdite, which he grounds vpon the selfe-same Chapter. For recording, *the twelve fruities of the holy Ghost*: to wit, *Loy, Joy, Peace, Patience, Mercy, Goodnesse, Long-suffering, Meekenesse, Faith, Modestie, Shamefatiſtneſſe, Sobrietie*: (which he tooke from Popish Authors,) hee quotes in the margent, *Galat. 5.* for prooef of this Arithmetical computation: which as it failed by *Subtraction* in the enumeration of sinnes: so it offends in *Adding* here: For Saint Paul *Galat. 5. 22, 23.* enumerates but nine fruities of the Spirit: *Loy, Joy, Peace, Long-suffering, Gentleſſe, Goodnesſe, Faith, Meekenesſe, Temperance*: against which there is no Law: whereas Patience, Mercy, Modestie, sub Gregor. 1. can: 5. *Toletanum*, 6. can. 4. 8. Can: 2. &c. 11, 8, 9. *Bracarenſe* 2. can. 3. &c. 3. can: 7. *Cablonense*, can. 16. *Constantinop.* 6. can. 22. *Palatinus*: *verniſe*. can. 24. *Nicanum* 2. can. 5. 19. *Forosiliense*, can: 2. *Cablonense*, 2. can. 43. *Aquigranense*, sub Ludi: pio can: 3. 8. *Parisense*, lib. 1. cap. 11. *Ticenſe*, *Nannerſe*, can: 7. *Lateran.* sub Alexand: 3. part: 1. cap. 10, 13. &c sub *Innocent:* 3. can. 63, 64. 65. *Alemannia*. can. 11. *Coloniense*, 133 6. part: 1. c. 28. *Augustinense*, 1548 c. 5. *Mognunt: 1549. c. 6. 8, 91, 92. Tridentinum*. Seſſ. 23. *Decretū de Reformat: can. 1. Decret. Greg. 1. c. 2. Decret. Gelasij. 1. c. 26 Decret Symmachij. 5. De-cret: Hormisdia: cap. 2. *Gratian: cauſa 1. Quaſt: 2. in Ambroſ. lib. 4. in Luke cap. 4. Tom. 3. pag. 32. 33. in Apocalypſ. Tom. 5. pag. 227. 248. Chrysost. Hom. 13. in Marc. Hierom. Com in Micheam, cap. 3. Tom. 5. pag. 154. Greg. Mag. hom. 17. in E-wang: Epift. 1. 4. Epift. 5. 2. c. 95. l. 7. Epift. 113. 8. 113. Dcta. Deſtin. &c. de Conſid. lib. 3. c. 3. n. *Canon. 40.* o 13 Epift. cap. 6.**

g *Lucri bonis effodor ex re quilibet: Sue-tonii. Vespasiā c. 23. Vnde ha-beat nemo qua-ris, sed opores habere: Iuueni: Saty. 14.*

h *Anrea nume verè fuit fa-cula; plurimus auro venit ho-nos: auro conciliatur amor. Ipſe lices remi-ai Musis comi-tarum Homere, Nil tamē at-uleria ſibi Ho-mere forat. Ouid. de Arte Amandi. 1. 2. i Acts 8. 18. to 23. Heb. 12. 16. Mat.*

10.8. k *Cecil. Chal-cedonense. can. 2. Anolitan-ſe, 2. can. 3. Tu-ronicū 2. can: 28. Romanum*

i

*Shamefastnesse, and Sobrietie*: fие of our Authors twelve  
*Fruites*, are not so much as named by the Apostle : and  
*Gentleness, Temperance*, two of the Apostles nine, are not  
recorded in our Authors Catalogue : which is a grosse a-  
buse, a wreathing, and peruerting of the Scriptures. As  
our Authors Arithmatique hath failed him in the fruities,  
because he cast vp his reckoning with Popish counters :  
so it hath likewise cheated him, in the *gifts of the holy*  
*Ghost*, which hee makes *seven*. 1 *The Spirit of Wisedome*,  
2 *and Vnderstanding*. 3 *The Spirit of Counsell*, 4 *and Ghostly strength*. 5 *The Spirit of Knowledge*, 6 *and Pietie*. 7 *The Spirit of a Holy, and Godly feare* : for which he quotes *Esay*  
11. Now *Esay* 11. 2. makes mention but of sixe, or rather three Attributes, or operations; not gifts, of the Spirit. *The Spirit of the Lord*, (saith he, speaking of Christ Iesus,) shall rest upon him : *The Spirit of Wisedome, and Vnderstanding* : *The Spirit of Counsell, and Might* : *The Spirit of Knowledge, and of the feare of the Lord* : Loo here you haue mention onely of sixe, or rather three operations, effects, or Attributes, not gifts of Gods Spirit : For the *Spirite of Wisedome, Vnderstanding, Counsell, and Knowledge*, are Sinonimaes, and vary more in phrase then substance : so that in trueth here are but three distinct gifts, or operations of the Spirit : at least, there are but sixe, and of these, the *Spirite of Pietie*, (which the Papists, and our Author annex vnto the rest,) is none. So that this Scripture is plainly abused by our Author, not only in stiling these, *the gifts*, (which are rather the Attributes, and operations, then the gifts) of the Spirit : but likewise in adding one vnto their number. Indeed, if our Author were as well studied in the Scriptures, as in Popish Authors, hee might haue found Saint *Paul* enumerating, not seven ; but nine *gifts of the Spirit* : \* *For to one* (faith hee,) *is given by the Spirit the word of Wisedome*, *to another the word of Knowledge by the same Spirit*. *To another Faith by the same Spirit*, *to another the gift of Healing by the same Spirit* : *To another the working of Miracles*, *to another Prophesie*, *to another discerning of Spirits*, *to another diuers kindes of Tongues*, (an  
(i) eminence,

• 1 Cor. 12. v.

9-10.

(i) eminent, and frequent gift of the holy Ghost, which our Author mentions not : ) to another the interpretation of Tongues : Loe here nine severall giftes of the Spirit, multred vp by the Apostle, in three files, or verses of one Chapter : How Popish, absurd, and doting then is this our Author, who giuing more credit vnto Papists, then Saint Paul, would reduce them onely vnto seuen : and so ecclipsie the Grace, and Bounty of the holy Ghost, which is so diuerse in his gifts, and Heauenly operations, for the good and welfare of the Church ? To these I may adde our Authors eight Beatitudes, (transcribed out of the Popish Pamphlets, as all the other were, as I haue proued in my former Parallel,) for which hee quotes Matth. 5. as the Papists doe : Now there are not eight, but nine Beatitudes, pronounced by our Sauiour in that Chapter : the last of which : to wit, (k.) Blessed are ye, when men shall reuile you, and persecute you, and shall say all manner of evill against you falsely for my sake, &c. Our Author and the Papists both omit : and so dismember, and abuse the holy Scripture, (l.) to which no man can adde, nor take away, without apparent losse and hazard of his Soule : I will end, and shut vp this Conclusion ; with the visitation of the SICK : which our Author makes one of his seven Sacraments ; an absurditie, solecisme, and noualtie, which I neuer heard, nor read of yet, in any Protestant, or Popish Author. But though this visitation of the SICK be not a Sacrament, as our Author dreames, (perchance, because hee found it in the Common Prayer Booke : ) yet I am sure it is (m.) a necessary dutie which God, and Christ, yea, and our (n.) owne Church, and (o.) Canons, impose upon all Ministers : How then shall those Nonresidents, and Pluralitie men excuse themselves, either to God, or Man, (especially, in that Great, and terrible day of Judgement, when Christ the (p.) Maister, good, and carefull Shepheard of the Sheepe, who (q.) is alwayes Resident with his flocke, and hath (r.) parted with his Blood, and Life, to purchase, Heale, and save their Soules ; shall summon them, to (s.) give an account of all the Soules, which they haue lost, or slaine through carelessness, or

\* Pag. 60.  
k Math. 5. 11.  
l Revel. 22. 18  
19. Deut. 4. 2.  
c. 12, 32. Ios. 1. 7 Pro. 30. 6.  
m Math. 2. 5.  
36, 7, 43, 44.  
Iam. 1. 27, &  
5. 14, 15.  
n Visitation  
of the sickle  
o Canon 67.  
p 1 Pet. 5. 4.  
Ichn 10. 11.  
Heb. 11. 20.  
q Psalm. 121.  
Math. 28, 20.  
Isay 27. 4. Ier.  
23. 3. 4. Isay  
40. 11. Ezech.  
34. 10. 11, 12.  
r John 10. 17,  
17. Acts 20. 28  
1 Pet. 1. 18, 19.  
Eph. 5. 25, 26,  
27.  
s Heb. 13. 17.  
Ezech. 33. 6, 8.  
Jer. 23. 1, 2.  
Eze. 34. 9, 10.

flesh: and to exact, their blood at their hands: <sup>2.</sup> who are so  
 farre from visiting the sickē, and diseased bodies of their  
 forelorne Sheepe, (which many of them did scarce euer  
 see, vntesse it were at their Induction only, and perchance  
 not then:) that they quite negle<sup>t</sup> their dead, and sickly  
 Soules; which fester, rot, and pine away; yea, die, and  
 that for euer, in their sinnes, and trespasses: for want of  
 Spirituall Phisicke, and Cordials to recouer them? O the  
 hard-heartednesse, of these *Wolvish*, (<sup>1.</sup>) *Murthering*, and  
 Soule-denouring *Pastors*. Who thus negle<sup>t</sup>, nay, starue, and  
 Butcher the very (<sup>u</sup>) dearest *Deare*, and *Loue* of Christ, his  
 chosen, and beloued *Focke*; which he hath purchased with  
 his dearest *Blood*? had they any of Christs Loue, or Bowels:  
 of Christs Pittie, and Compallion: nay, any sparcle of  
 Grace, or Nature in them: they would not, they could not;  
 nay, they durst not so much vnderalue Christs bosome  
 x *Eiusmodi* <sup>1.</sup> Friends, <sup>2.</sup> his *Lambes*, his *Loue*, his *Blood*, his *Sponse*, and  
 pudō <sup>3.</sup> pratis  
 sunt, qui uno  
 Christi sanguini-  
 ne sunt rede-  
 dempti: nec  
 interrof qua  
 quis conditione  
 natus sit, cum  
 in Christo a-  
 qualiter renas-  
 canur. Hic-  
 rom. Epist. Tō.  
 1. Epist. 14.c. 5.  
 3. 1 Cor. 8, 11.  
 12 Act. 20.28  
 Rom. 14, 15.   
*Et iam non*  
*grauis sit, infirmos Ecclesia sustinere, pro quibus redimendis se dignatus est vita au-*  
*tor offerre.* Prosper de vita Contempl. l. 2.c 3. <sup>2.</sup> *Deliria occupari gregis Domi-*  
*ni dama non curant.* Hierom. Comunit. lib. 11. in Ezech. c. 34. *Nos praesentibus*  
*delectati dum in hac vita cōmoda nostra et honores inquirimus: non ut meliores, sed*  
*ut diuersi: non ut sanctiores, sed ut honorares, sumus carceris festinamus: nec gre-*  
*gum domini quis nobis pascendum, tuendusq; commissus est, sed nostrai voluntates, do-*  
*minacionem diuinitas, et casera blanditione carnaliter cogitamus: Pastores dici vo-*  
*luntur, nec tamen esse contendimus; officio nostri vitamus laborem, appetimus dignita-*  
*tem:* Prosper de Vita Contempl. l. 1.c.21.

and

and preferments : nay, your very (\*) Asses, Swine, and beasts ; before the wealth, & tafetie of your flockes : whose rich, and peerelesse soules, are more of value, then ten thousand worlds ? As to withdraw, absent, and alienate your selues so from them, as to become mere strangers to them, and scarce to visit them once a quarter, nay once a yecre, vnlies your Tithes and priuate games induce you to it ; though (a) God himselfe , and (b) 31. severall Councells, enioyne both Bishops themselves, and all inferior Paſtors, unto a fixed, constant, and laborious Residence: condemning all Nonresidency under paine of deposition ! As to affigne them ouer to some carelesse hireling, (as if that peronall duty, worke, and seruice, which God himselfe hath layd vpon you, might be transferred ouer at your pleasures, and be dilcharged by a Proxie , without any wrong to God , or to your Flockes : ) whiles you your selues are feaſting and wallowing in your eaſe and pleaſures, without any thought or care at all of your forlorne and forsaken Flocks: in ſome Peeres or Prelates Palace : or at ſome Cathedrall Church, or Colledge, like ſo many Epicures, or Tonne-grovne Abby-lubbers, as Pierce the Plowman phraſeth them : or ietting vp and downe at Court, in Pauls , or London ſtreetes, in Pluſh, in Sattins, Veluets, Silkes, and cocked Beauers, which affront the Heauens : carrying whole Steeples on your backes at once : ( which makes you to ingroſſe and couet many Cures , when as one meane one is to

\* Cadit Afina,  
Et eſt quia ſub-  
lent eam. Pe-  
rit anima, Et  
nemo eſt qui  
reputet. Opti-  
mis viſidelices  
eſtimatores re-  
rum, qui mag-  
nam de mini-  
mis, parnam  
ant nullam de  
maximis cura  
gerunt. Sed li-  
guido datur in-  
telligi, patien-  
tius ferimus  
Chrifti iadu-  
ram, quam  
noſtram. Ber-  
nard. de Con-  
ſid. lib. 4 c. 6.  
¶ 2 Chron. 13  
10, 11. Pro. 27,  
23. Hay. 40 II.  
Ier. 5, 5 & 6, 3.  
& 23. 4. Gen.  
31, 39, 40. Eze.  
34, 2, 10, 18.  
Zech. 11, 4, 5,  
7, 17. Mal. 2, 7.  
Act. 20, 18, 20

28. John 10, 3, 4, 14. & 21, 15, 16, 17. Rom. 12, 7, 8. 1 Cor. 9, 7, 10, 17. Phil. 2, 20,  
21, 26. Colos. 4, 17. 1 Theſſ 2, 7, 8, 9, & 5, 12. 2 Theſſ 3, 10. 1 Timoth. 3, 5, & 4,  
12, 13. & 5, 17. 2 Timoth. 4, 1, 5. 1 Pet. 5, 2, 3, 4. b. Apoſtolor: Canones cap. 13,  
14, 15, 16, 17, 5, 7. Concil: Nicenam Can. 15, 16. Elberinum. can 19. Arelatense: 1. can.  
2, 22. & 2 can. 13. Antioch. can. 3, 17, 21, 22. Sardic: can. 1, 2, 3, 5, 15, 20. Conſtantinoſ.  
1 can. 2. & 6. can. 8. Carthag. 3. can. 38, 4. can. 27, 5. can. 5, & 6. can. 15, 16. A-  
phric. can. 38. Agatense: can. 64. Chalcedonense: can. 3, 10, 20, 23, 25. Londonense  
sub Ottone Mat: Parv Hift. Anglia. p. 436. Turonense: 1. can. 11: 3. can. 4. Toletanum:  
2. can. 4: 11. can. 2. Aurelianense: 2. can. 14. 3. can. 11. Bratarenſe: 3. can. 8. Palati-  
num: Vernis: can. 12. Nicenam: 2. can. 10, 15. Arelatense: 4. can. 3, 10. Cabilonen-  
ſe: 2. can. 5, 2, 5, 4. Aquinoram: can. 45, 50, 71, 87. & ſub Ludou. Pio: can. 11, 16. Pa-  
riſiſe: lib. 1, cap. 21, 3, 6. Meldeneſe: cap. 2, 8, 29, 3, 6, 30. Valentiniuum: c. 14, 36. Ca-  
pit: Gracar. Synod: cap. 1, 6, 5, 6, 11, 12. Tridentinum Seſſ. 6, cap. 1, 2. De Reformati:  
Seſſ. 7, cap. 2, 3. de Reformati: Seſſ: 14, de Reformati: can: 8, 9. Seſſ. 23. can. 1, 16.

much,

c Nunc leus  
oculos tuos, et  
vide si non a-  
gue ut primum  
pellula disco-  
lor sacrum or-  
dinem decolo-  
ras. Quid sibi  
vult quod Cie-  
rici aliud esse,  
aliud videris  
volunt? Id qui-  
dam minus ca-  
stum, minusq;  
sincerum. Né-  
pe habitu mili-  
tes, quæsuo Cle-  
rcos, alio neu-  
trum exhibet.

Nâ neq; pug-  
nant ut mili-  
ties: neq; ut

Clerici Evangelizant.

Cuius ordinis sunt?

Cum utriusq; esse cupiunt, virumq; de-  
sum, virumq; confunduntur.

Bernar. de Confid. l.3. c.5.

Dicat si eas videoe transce-  
tes, non patres esse monachorum, sed domini castellorum: non rectores animarum, sed

principes prouinciarum: Bernad. Abbat. Gul. Apol. Col. 991-K.

d Non amici profecto

sponsi, sed amuli sunt.

Intuere quomodo incedunt mitisq; ornata, circuamitti va-

rietatis, tanguis sponsa procedens de thalamo suo: nonne si quempiam talium repen-  
te eminus procedentem aspiceret, sponsam posuit abit, quam sponsa custodem?

Bern. sup. Cant. Ser. 77. See De Confid. l.4. c.2.3. against the pride & costly array of Prelats.

e Concil. Carthag. 4 can. 15 45. Maticonense. 1. can. 5. 2. can. 13. 15. Constant: 6. c.4:

27. Londonense Math: Paris Hist: Angl: pag. 456. Foroiulense can 6,7. Turonense, 3. can

4, 7, 8. Cabilonense. 2. can 4. Aquitanense sub Lud: pio: can: 124, 145.

Valentinus sub Lothario, cap. 13. Lateran: sub Innocent. 3. can: 16, 7, 19. Oxoniense

sub Stephano: Archipisco Trident: Seff. 22. Decret. de Reformat. cap. 1. Basiliense: Ap-

pendix. Sursus Tom: 4. Concil. p. 222, 223. Lateran, sub Leone 10. Seff. 2 de Ca-

rdinalibus. p. 633. Senonense Decreta myrum, can. 22. to 26. Coloniense, 1536. pars 2.

cap. 26. 32. pars. 3. c. 8. See Bernard. ad Gulielm. Abbatem: Apologia. De Confid. lib. 4.

c. 2.3. Hierom. ad Eustochium, accordingly.

f Forma hac Vestum deformitatu man-

tum at morum indicum est. Bern. de Confid. l.3. c.5.

g Si quis non edificat Eccle-

siam Christi, nec plebem sibi subiectam instruit, ut de subiecto populo, Christi Ecclesia

confrustratur, & quasi mercenarius nequam gregu saltem cogitat, sed tantummo-

do de subiectis lac & lanam, cibum videlicet & vestimenta capiat: iste falsus est Pastor;

nec Apostolus, nec Propheta, nec Euangelista, nec Pastor, nec Magister est appellan-

dus: Hierom. Com. lib. 2. in Ephes. 4. This was Wycliffes opinion too. Thomas

Walsingham: Hist. Engl. p. 205. 303.

much, vntesse you did discharge them better: ) as (c) if you were som: Knights, or petty Lords; or the onely proud and swaggering Gallants that the Court or Kingdome yeeld: as (d) if you were the very bride her selfe, or Luciferis pronde Priests and Prelates, as old Chaucer stiles them: and not the meeke, and lowly Ministers of Iesus Christ: Who are bound by sundry (e) Councils, though they are the greatest and the richelst Prelates) to cloath and furnish themselves with modest, humble, meane, and cheape array, and Householdstuffe: to testifie the lowlinesse and meekenesse of their gracious hearts, and give example unto others: abandoning all Velvets, Silkes, and Satins, and such exotiske, costy, proud, Pontificall, and heart-swelling array, which Christ and his Apostles never used; as (f) the badges of their pride, and blemish of their Functions. Well, let me tell you thus much from my heart, (and the Lord of heauen fix it on, and blesse to your soules: ) that as your (g) Nonresidencie and carelesnesse in feeding of your Flocks, deprives you of the very name and function of Pa-



XUM

stors in Gods sight, (b) and so you haue no right nor title to the <sup>b 1 Cor.9.9.</sup>  
 Fleece, in Gods account ; because you attend not on the Flocke: <sup>15.2 Thes.3.</sup>  
 so there is a day of Judgement and an Audit comming,  
 wherein Christ Iesus , the carefull Master-shepherd of  
 your Pasture-Sheepe , shall call you to a strickt account  
 for all the Sheepe and Lambs of which you vndertooke  
 the Charge ; requiring all their bloud at your hands ;  
 and then what plea, Apologie, reply, or answere can you  
 make to mittigate or salue this bloudy and soule-slaying  
 sinne ? What will the Statutes , or *Canons of our Church*,  
 which tollerate Pluralities, and Nonresidence in some cer-  
 taine cases : will a Faculty, a Totquot, or any such (\*) dissi-  
 pating Dispensations : be any Estoppel, or Plea in barre to  
 Iesus Christ ? No, no : Hee hath certified you by that  
 written word of his, by which you shall be Iudged at the  
 last : which word no humane Lawes nor Dispensations  
 can controule : That there is an (i) *Woe to every idle Sheep-*  
*heard that forsaketh the Flocke : the sword shall bee upon his*  
*arme, and upon his right eye : his arme shall be cleane dried vp,*  
*and his right eye shall be vterly darkened : and (k) that hee*  
*will require the bloud of all his Flocke at your hands : Where-*  
*fore you must needes incurre that euerlasting\* doome and*  
*sentence, which Christ himselfe records for your instruc-*  
*tion, yea your terror & damnation if you mend not spe-  
 cedly. (l) Depart from me yee cursed into euerlasting fire; pre-  
 pared for the Deuill and his Angels : For I was an hungryd,*  
*and you gave me no meate : I was thirsty, and you gave me no*  
*drinke : I was a stranger, and you tooke me not in ; naked, and*  
*you cloathed me not; sicke, and in prison, and you visited me not.*  
*Verily, I say unto you, in as much as you did it not to one of the*  
*least of these, (how much more then, when you did it not*  
*to that great and numerous Flocke, which i my selfe com-  
 mitted to your charge ; (whose Fleece you alwayes shone,*  
*whose Milke you drunke, and Tishe you gathered, and ex-  
 acted to the vtmost farthing, and yet made no Conscience*  
*for to keepe, to guide, to teach, instruct, or feede them*  
*dorum gregem ac referendorum, a quibus peruerso ordine voluminis pasti, deponamus.*  
*Prosper.de vita Contempl. l.i.c.21.*

<sup>\*</sup> Non plane fi-  
 delis dispensa-  
 tio est, sed crimi-  
 nalis dispensatio.  
 Bern.de Con-  
 fid.1.3.c.4.  
 i Zech. 11.17.  
 Ie. 23.1.  
 Prop. de vita  
 Contempl.1.1.  
 cap.21.

<sup>k</sup> Ezech.13.33  
 6. & 34.9.10.  
<sup>\*</sup> Quia rego et  
 sacerdotum,  
 Quis tam feri-  
 reuereris, qui  
 sententia ista  
 non terreat?  
 Quis tam ali-  
 cum a fide, qui  
 sententia ista  
 non credas?  
 Prop. de Vita  
 Contempl.1.2.  
 cap.20.

<sup>l</sup> Math.29.40.  
 to the ende.  
 m Ezech.13.4.2  
 3. Lac et la-  
 nes omniis Christi  
 oblationibus  
 queridianiis ac  
 decimus fidelium  
 gaudentes, ac-  
 cipimus : Et  
 curam pasca-  
 dorum gregem ac referendorum, a quibus peruerso ordine voluminis pasti, deponamus.

\* *Fideles Catholici plus bonis exemptionis quam luculentis verbis solent proficere.*  
Prosper. Ibid.  
c.17. *Nulla a lia doctrina Sacerdotis debet esse quam vita.* Ib.c.23.

¶ *Ilay 41.11.*  
*Exo.34.14.16.*  
• *John 10.34.*  
14.27. *Exod.*  
28.9.12.29.

6.

I.

? Preface.  
Reason 1.

g *Zech. 12.10*  
*Rom.8.15.*  
26.27.

2.

both by \* life and conuersation : ) you did it not to me ; and therefore goe away you must, you shall, and that deservedly, into everlasting punishment. If therefore, you would not haue Iesu Christ to visit you thus hereafter, be sure now to visit, teach, (n) bind vp, and cure, your destitute, sickly, starued, and forlorne Flockes : and to reside, and dwell so frequently, and constantly among them, as (o) to know, and call them all by name, as Christ Iesu doth: because though it be no Sacrament , yet it is your duty thus to teach, to visit, and reside among them.

But lest some should taxe, and censure me, as being a Nonresident from my intended matter ; I will now returne, and passe vnto my sixt Conclusion. That there are some prophane, and dangerous passages inuolued in these new Devotions. As first, they scoffe at all conceiued, or set formes of Prayers, that are eyther made, or vsed by priuate Christians : which (p) they stile : *Extemporany effusions of irkesome, and indigested Prayers, which they use to make, that herein are subiect to no good order, or forme of words, but pray both what, and how, and when they will ; abrupt, or rude dictates, which are framed by priuate Spirits, and Ghosts of our owne, in which wee lose our selues with confusion on a sodaine.* A most prophane, and scurrilous passage ; as if God did not glorie the (q) *Spirit of Prayer, and Supplication to all his Children,* whereby they are inable to power out their Hearts, and Soules before him vpon all occasions, as their necessities, and needes require, without the helpe of any Prayer Booke, which cannot bee alwayes ready at hand, nor alwayes fitted for their sundry wants, temptations, and occasions, which are not knowne to themselues before hand.

Secondly, hee stiles the opposing of these pointes of Popery, and Arminianisme, which are now in Controversie among vs, nothing else. But the *curious Disquisition of many unnecessary Questions,* (as if the freedome of Gods free Grace, and the Trueth, and puritie of Religion, were a matter of no such consequence,) being nothing else, but eyther the new seeds, or the old fruities of malice : and

by

by consequence : the enemies of Godlineſſe, and the abatement  
of that true Devotion, wherewith God is more delighted and  
a good Soule more inflamed, and comforted, then with all the  
busie ſubtilties of the World : A prophanē and dangerous  
paſſage : which makes the freedom, trueth, and perpe-  
tuitie of Grace, (wherein the very life, and power of  
Christianitie, and the roote, and marrow of all true Chri-  
ſtian ioy conſift:) together with the conſouerſies of  
original Corruption, of mans free will, and the like :  
meere curiouſe Diſquiſitions, unneceſſary Questions, and busie  
ſubtilties: (when as the very pith, and eſſence of Religion  
is inuolned in them : ) which extenuates, and ſlights the  
Conſouerſies of Popery, and Arminianiſme, as not worth  
the heeding ; that ſo they might through our ſecuritie,  
more ſmoothly, ſpeedily, and imperceptibly inſinuate, and  
incorporate themſelves in our Church, without reſiſtance,  
whiles they are thus ſlighted, deſpifed, and negeled by vs, as  
meere toyes, and trifles. Which ſtiles the reſiſtance, and  
opposition of theſe Popiſh, and Arminian Doctrines :  
the new ſeeds, or the old fruites of malice, the enemie of all  
Godlineſſe, and all true Devotion. But if the defence, and  
patronage of Religion, and the eſtabliſhed Doctrines of  
the Church : bee but the ſeeds, or fruites of malice ; not of  
Zeale, and Loue to God, or Christian Pietie, as in trueth  
they are ; what muſt the opposition of all grace, and  
goodneſſe ; what the protection, and propagation of  
Popery, and falſe Doctrine be ? If this be but the enemie  
of all Godlineſſe, and true Devotion, which is the onely  
prop, and pillar to ſupport them : (for if the trueth of our  
Religion once decay, and Popery, or Arminianiſme ouer-  
ſpred vs, as they will doe, if they want Opponents: farre  
well all Godlineſſe, and true Devotion, yea, Church, & King-  
dome too : ) what is the perſecuting of Godlineſſe, and  
godly Men ? what is the ſuppreſſion of the Trueth, and  
Doctrine of our Church, and the publishing of Popiſh Do-  
ctrines, and Devotions, in which our Author hath had his

Rom. hist. l. 1. p. 5. *Rebus minimis ac tricis negliget magna interdum exeruntur im-  
peria. Nihil contemne, nam nihil paruum eſt.* Caf. Polit. l. 3. c. 2. p. 43. c. 7. p. 460.

*\* Neglecta ſo-  
lent incendia  
ſumere vires.  
Horace Epift.  
l. 1. Epift. 18.*

*Nihil tuο in  
boſte deſpici-  
tur quem pre-  
uerit valentio-  
rem neſligen-  
tia facies. Qu:  
Curtius l. 6.  
Sect. 3. Hoff-  
non tam ſuis  
viribus quam  
neſtra neſligen-  
tia auſt'ne eſt.  
Demot. Orat.  
1. in Philip.*

*Quod deſpectu  
eſt facilium no-  
cet. Solinus  
Polyhift. c. 8. p.  
183. Securitas  
Detrimentorum*

*ſemper mater  
eſt Paulus Di-  
ac. De Geft.  
Longobardo-  
rum. l. 1. c. 11.  
Nemo coloriuſ  
opprimitur quā  
qus nibil aut  
parum timet  
& frequenter  
ſimile calam-  
itatia iniurium  
eſt ſecuritas.*

*Paterc. Rom.  
Hist. l. 2. p. 125  
Exiguum in-  
terdum malum  
neglegit, in-  
geni periculum  
part. Niceph.*

3.

4

\* Exposition on  
the 4. Com-  
mandement.

\* The Homi-  
ly of the Place  
and time of  
Prayer, Part. I.

lib. 2.125. is  
directly con-  
trary to it: af-  
firming, That  
men on the  
Lords day, must  
give themselves  
wholly to hea-  
venly exercises  
of Gods true  
religion and  
service, &c.

hands, and thumbe? Well, this passage, doth sufficientlye evidence: how our Author stands affected to our Religion; euen so, as that he slighteth those great, and weighty differences, which are betweene *Papists*, and *Arminians*, and our *Church*: as if they were not worth the naming: and that hee honours *Popery*; and *Arminianisme* in his Heart, since hee brands the very oppugnaing of them, as the *frutes, or seedes of malice: as the enemise of Godlinesse, and abatement of all true Denotion*: as if there were no Devotion in notwithstanding Error, and protecting Trueth: Good God, in what a miserable condition were our poore distressed Church, and how happy were Arminians, and the *Church of Rome*; had shee now no other Aduocates, nor no stouter Champions then our Author, to iustifie, and maintaine her cause? But I passe from this, vnto a third prophaneſtie. That a man may ſafely ſwear, in ſerious matters, though he be not lawfully called to it, ſo as he periuere not himfelfe: which apologie, the ordinary ſwearers make, who hope they may lawfully ſweare a trueth without offence. This I collect from his Exposition of the third Commandement. *Offenders against the third Commandement*, (ſaith he) are: *They that uſe vaine, or customarie ſwearing: They which in matters ſerious ſwear ſafely; and periuere themſelues*: without any ſuch addition: thoſe that ſweare ordinariely in ſerious matters, not being lawfully called to it by a Magistrate, though they ſweare a trueth: which doth neceſſarily inferre the former collection.

Fourthly, he scoffes and jeeres, yea censures and condemnes all ſuch, as ſpend the Lords day in hearing, or meditating of Sermons, or make a Conſcience of obſtruinc it, which he ſtiles a *Iudaizing obſeruation*: in theſe words: 6.\* *Offenders against the fourth Commandement are they, that under a preſence of ſeruing God more ſtrictly then others. (eſpecially for hearing and meditating of Sermons.) I pray obſerue the Parenthesis well: Doe by their Fasts, and certaine Iudaizing obſeruations, condenme the ioyfull festiuary of this high and holy day: which the \* Church allowes, as well for the neceſſary*

cessary recreation of the Body, in due time, as for spiritual exercises of the soule. (a) In which passage you haue first a vitification, censure, and apparent branding of all such pious Christians, for Sabbath-breakers: who haue most care and Conscience for to sanctifie and spend it in the hearing, and meditating of Gods Word: a Doctrine never heard of in the Church before.

Secondly, a lash and jerke at all such holy and religious persons, (and in them at the very hearing and meditating of Sermons,) who are most diligent & forward to heare and meditate on Gods Word: especially, on that holy day which was principally sanctified for these very exercises, and those others which attend it. But no wonder is it, if such finde fault with too much hearing, who are loath to trouble themselves with over much, or more then quarterly or monethly Preaching; and then forsooth, reading, not their Texts alone, but even their Sermons, and their Prayers too: (for which they oft times pray in ayde of others:) for feare of taking to much paines, or troubling their heads with heavenly Notions, which are (b) full franghi with worldly cares, with secular and (c) aspiring thoughts and projectes, or some Political and State-affaires: Sure I am, that (d) Christ himselfe, and his Apostles did alwayes pray and preach without Booke - yea, it is expressly said of Christ: (e) That when he had read his Text, he closed his Booke, and gane it againe unto the Minister; and then he opened his mouth, and spake not red, unto the people: from whence then flowes this new inuented reading practice? Certainly from slothfull, and rare-preaching Ministers of superiour rank, (who haue most time to con their Sermons, and their Prayers, because they Pray, and Preach so seldome; and therefore haue least cause to vle it:) Who to gratifie their owne lasie dispositions: (when as the very highest calling in the Ministry, (f) is not an ease, an ho-

a In ijsa pa-  
cotorum brevi-  
tate verborum,  
non diadrum  
tantum, sed  
multorum im-  
pictarum nu-  
merosa conve-  
xio est. Prosper.  
contr. Collat.  
cap. 24.

b Quoridam  
expensas quo-  
tidianas res-  
pondamus scruti-  
nio, & con-  
tinua Domini-  
ci gregis de-  
rimenta ne-  
scimus. Bern.  
de Confid. l. 4.  
cap. 6.

c Vides omnē  
Ecclesiasticum  
zelum fernere  
sola pro digni-  
tate inueni:  
honori tuis  
distur, sancti-  
tatis nihil aut  
parum. Ib. c. 2.  
d See Math. 5.  
2, & 8, 28, 29.  
& 13, 3. Luke  
5, 3, 4, 36. & 6.  
20, 29, & 7, 1.  
Act. 2, 2, 14 &  
2, 12. & 4, 1, 31  
& 7, 2. & 10, 6  
34. & 13, 15, 16

& 17, 22. & 20, 7, & 18, 31. e Luk 4, 17, 19, 22, f 1 Tim 3, 1, 2. & 5, 17. Episcopatus  
nomen est operu, nō ha- pri. Aug. de Ciu. Dni. l. 19. c. 19. Aquifgra Conc. sub Lud Pio. c.  
9. 11. Episcops nomen nō Dominus, sed Officium. Berte Confid. l. c. 1. & Praef. vi pref. ut  
dispenses non impenses 18, 1, 2. c. 1. & credites non 18 ad importunitatem quā ad factitiam  
dū: factu ratiō. Seignioris off. ccepto. Dominario interdiscutitur interdictum Ministratio.  
Ib l. 2. c. 1. Kiri. Sacredores nō excellētia sua cogitat portat, sed sacrificia nec gloriantur  
de officiis dignitate, sed fiducia portat, confitit sub onere. Hos nob̄ inflamat honor accep-  
sus, sed exercet labor impositus. Prospide Vita Cōtp̄l. l. 2. c. 2. Conc. Parisenſe, l. 1. c. 4.

\* Ad hoc san-  
 dum potentes  
 effectis, ut sibi  
 insubie. Bos do-  
 minationem  
 tyrannicam.  
 vindicent :  
 non ut afflictos  
 contra violen-  
 tia potestium,  
 qui in conserua-  
 rum more sa-  
 luunt, defende-  
 rent. Prolper.  
 de vita Con-  
 tempt. l. i. c. 21

noise, or domineering Lordship, (as\* most men make it,) but a  
 worke ; which should not lessen, but augment their labours:) to  
 to iustifie that received conceit : that the very reading of  
 the Word is Preaching ; and to coole the Zeale, and for-  
 wardnesse of those Conscientable, Faithfull, and Labori-  
 ous Ministers, (who Preach with Zeale, with Power, and  
 Affection, and vent their Hearts, together with their  
 words :) by their cold and lasie example ; haue laboured  
 to promote this practise, and bring it into fashion, espe-  
 cially, at the Court : from whence it should descend, *Cum  
Prinzipio*, to all inferior places ; and so eare out all powerfull, Heart-warming, and Soule-searching Preaching  
 at the last : yea, and all diligent, and consciential hearing  
 too! For who would deceiue that worthy hearing, which  
 the Minister thinks not worth rememb'ring? who would  
 lay up that as treasure in his heart, which the Preacher,  
 (or the Reader rather,) had never in his head, nor heart,  
 but onely in Booke? Or how can he perswade his hear-  
 ers to pray, conferre, to serue, or praise the Lord, from  
 the very abundance of their hearts, and the feruencie, and  
 strength of their affections ; who prayes, or speakes, but  
 onely from his coppy, and that perchance some others,  
 not his owne? Yea, how can any such Ministers exhort  
 the people to remember what they heare; when as them-  
 selues committ not that to memory, which they Preach?  
 or how can those Ministers euer think, that any will take  
 paines to practise what they teach them in their liues ;  
 when as themselves endeavour not so much as to imprint  
 it in their mindes? or how can they exhort their Par-  
 shioners to instruct their Families, or to Pray dayly with  
 them in priuate, as they ought : who are so accustomed  
 to priuate Prayer, Catechizing, and conference, that they  
 cannot Pray, nor Preach by heart in publike? This very  
 vse, and practise therefore, as it is a meanes to bring the  
 Ministry into contempt, and scorne, so likewise it is the  
 ready way to ouerturne, all consciential, profitable, and  
 frequent hearing, Preaching, yea, and practise too : since  
 lasie Preachers make but drowsie hearers, and key-cold,  
 slow, and slothfull practisers. No meruail then, if our

Author

Author, and these Reading-preachers : condemne the hearing, and meditating of Sermons, as a Sabbath-breach, and Judaizing observation: (a most Prophane, Blasphemous, and Vngodly Doctrine:) who labour thus, to eate out all consciential diligent, and painfull Preaching: But of this enough.

Thirdly, you have here an opening of a gap to sports, pastimes, and all licenciousnesse, and prophaneenesse, on the Lords day, which by our Authors Doctrine, oft rather to be spent in Pleasures, Sports, Festivity, and Corporall recreations, then in the hearing, and meditating of Gods word: for he condemnes this latter, as a Sabbath-breach, but allowes the first, as a worke, and exercise that fits the day: A Doctrine which would quickly eate out all Religion, and Vsher in all Prophaneness, and wickednesse whatfoever: and therefore had need to be suppressed in due time. Well, let our Author pretend Devotion, and the advancement of it, whiles he will: yet this one clause, and passage, if there were no other; were sufficient to bewray his pestilent, dangerous, and Popish Designes: and to proclaime vnto the World; that he endeaours nothing more, \* but to roote out all true Protestant Piety, and Devotion, and to bring in all prophaneenesse, under the very name, and vizard of Devotion, which his Booke, and Title seems to praise and magnifie.

To these prophane and dangerous passages, our Author ioynes some manifest and apparent contradictions in the seventh place: which I will but lightly touch: In his Title Page, hee informes vs in the first and second Impressions: That these his *Principall Devotions, and hours of Prayer, were after this manner published by Authority of Queen Elizabeth 1560.* his third Edition saith, that these were not published after, but much after this manner: In his Preface, he condemnes all *Prayers whatsoever, that are made by private spirits, or Ghosts of our owne: yea, the very Prayers, of private Ministers that are not Authorized by the Church:* how then can hee iustifie these *private Devotions of his owne, composed by his private, (and no publike) Ghost*

\* Ex hoc quod  
pater, suspec-  
tum facit esse  
quod latet. Au-  
gust. contr. lu-  
lian. l.3.c. 26.

\* Expugnare  
te credo quod  
laudas, sed  
laudare te do-  
les quod expug-  
nat. Quonodo  
fideliter agas  
ista non videas:  
Et ut laudes  
velut amicam,  
Et expugnas  
velut inimicam:  
Vnum eorum  
credimus, sed  
elige quid cre-  
damus Si ex a-  
nimis pugnas;  
non ex animo  
laudas: si au-  
tem simpliciter  
agis in praco-  
no, colludis in  
pratio. Aug. lb.  
c.21.26.

or spirit, vntlesse it were the Catholike and publike spirit  
of the Church of Rome? Againe, he certifieth vs: That  
all Deacons and Ministers, (and much more Laicks then,)  
are enioyed by the Praeface to our Common Prayer Booke, to a  
set and constant forme of Prayer: viz. To say the Morning and  
Evening Devotions of our Church, for their daily and private  
Prayers: What neede or vse then of these Private Devoti-  
ons, if our Church confine mens priuate and daily Prayers,  
to her owne publike morning and evening Devotions? Cer-  
tainly they are altogether needless and superfluous, vnu-  
lesse it be to ouertyme, and thwart this Edict and Injunction  
of our Church, and to withdraw from vs the vse  
and Practise of our publike Liturgie & Common Prayer  
Booke. Yea, but hee informes vs, that his third reason of  
publishing these Devotions was: that they who by reason of  
their earnest letts and impediments were hindred from the pub-  
like, might haue here a daily and deuout order of priuate Prayer  
wherein to exercise themselves, and to spend some houres of the  
day at least in Gods holy worship, and service: But question-  
lesle thole who can finde no leasure for the publike, will  
hardly finde whole vacant houres, every day at least, for  
these his private Devotions: his Praeface therefore is but  
a meere Rebutter and Counterplee to his Booke, and a  
contradiction to it selfe. Our Author informes vs in  
another place: that Marriage is a Sacrament: yet he sticks  
not to record it: that there are times and seasons of the yeare  
when Marriages are not to be solemnized, because they are  
times of holy Festivity and Joy, which are fit onely for such  
holy Exercises, without other Assoiations. Marriage is a Sa-  
crament, therefore not fit for holy times: therefore  
no such holy exercise: It is a ioyfull and Festiuall Ordi-  
nance, and alwayes hath beeene so reputed: therefore vnu-  
seasonable for Festiuall and ioyfull seasons: this is our Au-  
thors learned Argument which needs no other Respon-  
dent but it selfe: But if Marriages (as our Author rea-  
sons) be incongruous and vnlawfull at festiuall, ioyfull,  
and holy seasons: then by consequence they are vnfor-  
table, and vnlawfull at any season. At times of solenne Fa-  
sting,

*Ring and Abstinence*; so himselfe doth reason in the felte same place: because it is a Festiuall, pleasurable, and ioyfull Ordinance of God: At ordinary, common, and vnholy seasons, because it is a *Sacrament*, (as he stiles it) or an holy Ordinance: and so incongruous & vnseemely at such vulgar times: And so altogether vnlawfull at any season: and then no Sacrament: Or if a Sacrament, then lawfull at any seafon whatsoeuer, which nullifies these non-licettimes of Marriage, which are no other, then the very *Doctrine of Devils*, as Saint Paul affirms. 1 Tim.4.1.1.

A manifold, and notable contradiction: and yet behold, another as worthy note as this: *Offenders* (faith heed) against the fourth Commandement, are, they that <sup>have</sup> ~~had~~ this holy Fesstival away in idle, and vaine spottes, wherat, and drinke, and discourse, and sleepe it away: and yet profondly, in his sixt Division, he informes vs: That the Church allows the ioyfull Fesstivite of this high and holy day, as well for the necessary recreations of the body in due time, as for spirituall exercises of the Soule: and that they are Sabbath-breakers, who, under pretence of seruing God more strictly then otherst especially, for hearing, and meditating of Sermons, do by their Fustes, and certayne Indulging obseruations, condonne the high, and ioyfull Fesstivite of this holy day: a pregnant, and Diametral contradiction. Again, he informes vs: That it is the fourth Precept of the Church, to repare unto the publike Service of the Church, for Mattens, and Evening Song, and other holy Offices at times appointed: And yet he hath published there his priuate Deuotions, and Howers of Prayer, of purpose to detaine vs from them: For he that shall diligently, and constantly obserue the one in publike, cannot possibly discharge the other in priuate, in his daily practise; especially, if hee vse our morning, and Evening Deuotions at home in priuate, as our Author, and our Common Prayer Booke, do both inioyne him. Againe, he enumeraates, the *Visitation of the Sick*, among the seven Sacra- ments: and yet afterwards hee rankes it, among the corporall workes of Mercy. If a corporall work of Mercy only; how then a Sacrament? If a Sacrament: then no corporall worke of Mercy: I wil conclude with that, in his prayer

\* videlicet Officium Beatae Mariae: Officium Spiritus Sancti: Officium Missae, or Officium defunctorum: For no other construction can be made of it.

\* *Dum fulti  
vitia virant  
in contraria  
currunt. Iuuē.  
Satyr. 6.*

\* Part. 2. p. 125

for the dead ; where our Author in his second Edition, thinking to \* auoid this Rocke, of praying for the dead, by obliterating the word, *them* ; and transposing, *with this Prayer* : in this manner : *And these to be repeated with the Prayers following, vntill the Soule bee departed* : doeth split himselfe vpon the selfesame Rocke againe, at least, vpon the Rocke of contradiction : praying, for the party departing, being yet aliue : \* *that he may receive his dead body, which must be buried in the earth, to be ioyned with his Soule, &c.* If the body bee dead, and ready to bee buried ; how is the man aliue ? if the man bee dead, as well as the body, as hee must be, or else the body is not dead : how is this then no Prayer for the dead ? A Prayer for a dead body, must bee a Prayer for the dead, or else a dead body must be a liuing man : I could muster vp some other such-like contradictions, but that breuity contradicthes me, and calls me to my last Conclusion.

8. To wit : That this Booke of Priuate Deuotious, or Howers of Prayer, is scandalous, and preuidicall to our owne, and aduantagious, onely to the Church of Rome. Scandalous, I say, it is to our owne Church.

1. First, because it makes, (or at least endeauours for to make : ) one of the most renownedest members of our Church, euen that unparalleld Queene *Elizabeth* of blessed memorie, the Patronesse and Protectresse of all these points of Popery, that are published and vented in it.

2. Secondly, because it giues *Papists*, *Brownists*, *Anabaptists*, *Separatists*, and *Nonconformitans*, occasion to boſt, report, and bragge ; and many Religious, and Vnderstanding persons, both of our owne, and other Churches, to feare and suspect : that our Church, after so many glorious Triumphes ouer all Romes greatest Champions, (who haue yeelded vp the wasters to vs, and proclaimed vs Victors by their silence, for some few yeeres past : ) is now degenerating from her ancient Sinceritie, Puritie, and Glory : and Backsliding, and inclining to her former Popish superstitions : since she doeth Harbour, Nurse, and traine vp such gracelesse Sonnes, and vporous Children in her bosome, as dare prooue open Aduocates, and Proctors for

for the Church of Rome, to iustifie her Assertions, even in her owne Domestique Confistorie, and that without any Ecclesiasticall controule or censure. That she is now swayed by some such Collauding, and Temporizing Prelates, and Diuines, who out of ignorance, carelessness, wilfulness, or affection, giue publique Conniuance, Countenance, and Approbation, not onely to the persons, but likewise to the Papisticall, and Arminian writings, Doctrines, and Deuotions, of these Vnnaturall, and Treacherous Children, who would betray their Mother, to the Church of Rome ; as appeares, by their Licensing, and Countenancing, of these Popish Deuotions : and Maister Mountagues writings ; and their suppression of all such bookees, as giue any answere to them : which hath caused \* many, both now, and heretofore, to disaffected the Discipline, and Gouernment of our Church : and to condemnne, not onely the persons, vices, Pride, Lordlynesse, Idlenesse, Flattery, Luxury, Nonresidency, and (a) Monstrous liues ; but even the very calling of our Bishops, (which in it selfe, is (b) Honourable, Lawfull, Good, and usefull in the Church ; especially, if it be rightly managed : ) as Antichristian, and repugnant to the word of God, both to their owne, and our shame and scandall : These are the common bruites and rumours ; these are the feares, and ialalousies, these are the scarres and blemishes ; yea, these are the scandalous, and noxious fruitees, ( I speake it even with griefe, and (c) shame, because I know not how, for to disprovee, or to excuse them, vni-lesse I plead (d) ignorance, or carelessness, which are no pleas in Law, much lesse in Gospel ; especially, in men of highest place : ) which the Licensing, Publishing, and Countenancing, of these Private Devotions, and some other writings now in question, haue produced, to the shame, and scandall of our Church and Prelates, who ought for to suppress them.

Secondly, as they are thus scandalous, so likewise are they prejudicall to our Church, and aduantagious onely to the Church of Rome: Prejudicall to our own Church: First, in breeding feares, and ialalousies in the hearts of

\* Maister Cartwright against Whigges; and sundry other nameleſſ Authors and priuate persons, both of latter and former times.

a *Monstruosa res est, gradus summus & a-nimus infimus;*  
*sedes prima, op-vimima: lim-gua magniloqua.*  
*Clementia: otiosa: sermo-multus & gra-dus nullus:*  
*multus grandis & abusus leuis ingens dulci-ritas & munda-bilitas.* Bern de Concl. l. 3, c. 7.

b 1 Tim. 3. 1, 2  
 3. & 5. 17. Tit.

1, 5. 7, 3, 39.

c Puder hac op-probris nubet,  
 Et dics potuisse et non potuisse  
 refelli. Ouid.

Metamor. l. 1.

d Ignorantia non excusat peccatum neg, negligentia.

Ariit. Ethic. l. 3 c. 5.

*Zemophis Memo.*  
*Vobulum 1. 2.*  
*Cicer. Offic. 1.*

many, that Popery is now creeping in, & getting ground among vs : Secondly, in causing many to wauer, and stagger in Religion, like (*f*), young Hercules in his *Binius*, not knowing what Religion for to chuse : since they see these Popish Bookes diuulg'd, and still supported by Authority, and no Authorized answere giuen them.

3. Thirdly, in giuing those Priests, and Jesuites, which now swarne among vs, who make their Prifons but their securer Lodgings, walking abroad at pleasure to seduce his Maiesties Loyall Subiects, as a late and lamentable experiance of a seduced, and now distracted Gentlewoman can sufficiently testifie: (a mystery that would bee striftly pried into:) occasion and great aduantage to spoyle and rob vs, of many members of our Church, and to detaine them Captiuies in the snares of Satan, whereas else they might be rescued and regained.

4. Fourthly, in putting Armes and Weapons into our Enemies hands to beate and foyle, if not to conquer vs ; who in their (*g*) *Latter Writings* against vs, and (*b*) *Disputations* with vs, haue had no other Arguments to oppugne vs with, but our owne Popish Writers.

As they are thus prejudicall to our owne, so likewise are they aduantagious to the Church of Rome, in these sublequent respects.

First, in giuing her good hopes and encouragements, that we are now falling backe to her former obedience ; which makes her the more industrious for to winne vs.

Secondly, in incouraging and animating those Priests and Jesuits that lurke among vs, to seduce more confidently and boldly.

Thirdly, in confirming our poore seduced Brethren in their Romish Superstitions, and Devotions, whiles they behold them seconded, backed, and approoued, by these Authorized and approued Writings.

Fourthly, in administering strong, and almost impregnable Arguments, to all seducing Priests, and Popish Factors, to intangle, pervert, and seduce the ignorant, the weake, the feeble, and ynstable members of our Church,

(yea,

(yea, and the stronger to,) and to winne them vnto Romes Allegiance ; with whom they contend and argue thus : What meane you now to continue Protestants, and to dis-affect our ancient Mother Church, and Catholike Religion any longer ? Doe you not see how your owne Church is now ashamed of her Tenents, and that shee now approoves and stickes to our Doctrines ? Doeth not Master

*\* Mountague expressly testifie in his Authorized, and vnder controled Writings, which no man can haue leauie or libertie to oppose : That the Church of England disclaims all absolute irrespective Predestination, as a desperate Doctrine : That none are elected, but from the fore-sight of their Faith, and from a disproportion in the obiect it selfe. That man hath free will to resist the inward offer of Gods operative Grace. That men may fall totally and finally from the state of Grace. That the Church of Rome doth still remaine the Church and Spouse of Christ : That shee was and ever was a true Church, ever since shee was a Church. That shee holdeth the Foundation, and embraceth Communion with the Ancient and undoubted Church of Christ, and hath not erred in matters of Faith : That Iustification consisteth not only in forgiuenesse of sinnes, but partly in it, and partly in sanctifying graces infused, by which graces we are iustified. That our Workes are meritorious ex Consigno : That there are Evangelicall Counsells or Works of Supererogation. That there is no difference between us and the Papists about the Reall Presence : That the manner of Christs presence is inutterable ; and that we make no matter of Consustantiation or Transustantiation. That Images may be lawfully set up in Churches : That they may serue for Religious imployments, and be worshipped with any worship save Latria. That there is an operative virtue and power in the signe of the Crosse. That there is no great impietie in praying to Saints to pray for vs ; and that we may invocate those Angels that are our Guardians. That a man cannot bee sure of Salvation. That the Turke and Pope are Antichrist : but rather the Turke then the Pope. That there was a Limbus Patrum. That Doctrinall Traditions both for Faith and manners may be allowed, and that they are equall to the holy Scriptures. Are not all these our Assertions, directly iustified*

*\* See his Gag  
and his Ap-  
peale. Doctor  
Fearlies Para-  
rell. Mr. Wor-  
tons, BB. Carle-  
tons, Mr. Bur-  
tons, and Mr.  
Teates their  
Answeires and  
Books against  
him.*

and defended in his Writings, with many more : and doe not the greater part of your Bishops iustifie and approve these Books of his ? Doe they not protect his person, and his Writings, and suppress the Workes of all such persons as write against them with great anxiety and care, (when as they haue not for these sundry yeeres, so much as once suppressed or questioned any of our Bookes, which haue beeene here published among you in great abundance) euen in despight of Parliament, which represents your State, and not your Church, which is included in your Bishops breasts : who will (some of them) maintaine, and iustifie his Bookes and Doctrines to the death, though the Parliament hath often questioned them ? And if all this bee not sufficient : haue they not since approued and Licenced a *Booke of Private Devotions*, or *Howers of Prayer*, which we Catholiques admire, and buy vp apace : graced not onely with the Licence, but likewise with the annexed and speciall Approbation of the right Reuerend Father, the *Lord Bishop of London*, Wherein our *Crosse*, our *Canonicall Howers*, (and so our holy Fryars, Monkes, and Nunnes, who are onely tyed to the strict obseruance of them:) *Our Canonization of, and Canonized Saints*; *Our prohibited times of Marriage*: nay more then this. *The Antiquitie, Authorisie, and holy Lawes and Canons of our Church*: *Our Pictures of God the Sonne, and God the holy Ghost*: *Our worshipping of Saints and Images*; *Our Churches Precepts*; *Our 7. Sacraments*: *Our Veniall sinnes*, *Our Apostoliscall and Divine Institution of Lent, and Fasting-dayes*: *Our Auricular Confession to a Priest*: *Our Priestes, our Altars, our Penance, our Odoration of the Host, and Corporall Presence*: *our Mediation of Angels*; *Our praying for the Dead*: With a number of such like particulars, transcribed Verbatim out of our Primers, Breuiaries, Horaries, Catechismes, and Prayer Bookes: after whose former, and modell they are exactly framed: are directly broached, iustified and approved ? Doe not you see plainly by these, how they directly yeeld to vs almost in every point of our Religion : Vnlesse it bee in point of our Popes Supremacy, which they

they dare not broach as yet, for feare of incurring his Maiesties displeasure, (i) who cannot Brooke an equal, or superior in his owne Dominions : ) or for danger of the \* Laines, which make this Doctrine, high Treason at the least : When as wee haue neuer yeelded one foote or inch to them ? Why then should you bee auerse and obstinate any longer, since your graue and learned Prelates, and thele your learned and approued Writters, haue assented, and thus yeelded to vs ? What, are you more wise, and learned then they ? Or doe you thinke that they would euer prooue so false and treacherous ; as to suffer these our Popish Doctrines to be taught and published, and so backed by \* Authoritie ; that none can haue so much as leauue to giue any answere or reply vnto them ; (yea that all Answerers to them, are presently suppressed at the Preffe, as one to these Devotions was of late : and both \* Authors, Printers, and Publishers of them, tormentten, and prosecuted in the High Commission Court : ) vnlesse they knew, and were peruwaded in their Consciencies, that your Church, were in the wrong at first ; and that wee onely haue the Trueth, and are the onely true, and Catholique Church, out of which there is no Saluation ? By which arguments, and reasonings, which cannot bee controled : these wily men-hunters, haue ensnared, and peruerted diuers ; (yea, some that were conuerted from them heretofore : ) to their great aduantage, and our losse, and shame. Lastly, they giue aduantage to the Church of Rome, in this respect : that their Priests, and Iesuites, when as they haue had nothing to reply vnto our learned Writters, and Disputants, that was worthy answere ; haue euuen blanked, and silenced them with these Popish Authorities and writings, which haue beene published, and broached among vs now of late, by Licence, and Authoritie : which they know not how to shift, or answere, but by laying blame vpon the Authors, and the Licencers, ( a beggerly, and poore easioun : ) whence they proclaim their Trophies, and their

Moral.l.31.c.23. \* Parum est nostis vigilibus quod non seruant nos, nisi et perdant Bernard. super Cant. Sermo.77.

Triumphes

i Nulla fides  
regni sicut in omni-  
nisq; potestas,

Impatiens com-  
fortis eris. Non  
capit fortuna  
duos. Nec quoniam  
quam iam fer-  
re potest Ca-

sarus priorem,  
Pompeiusque  
parem. Lucan.

Pharsal. lib. 1.  
Nulla sancta  
societas nec fi-  
des regni est.

Cic.Offic.l. 1.  
Non capit reg-  
num duos. Sen.

Thiell. Act 3.  
In sociabile est  
regnorum. Quin:

Curtius.lib.10.  
Sect 9. Mundus  
duobus solibus,

nec regnum  
duobus regibus  
administrari  
potest. Iustun.

Hilt.l.11.p.119.

\* 35.H.y.c.3.

1.Ed.6.c.12.

1.Eliz.c.1.

5.Eliz.c.1.See

Artic.37.Can.

1.Qui Eliza.

In iunctiones,

In iuncto. 1.

\* Solent Hare-  
tici potentium  
mandi defensi-  
onibus, quos si  
quibusdam ar-  
mis ceteris.

Gregor.Magn.

Triumphes ouer vs, and retурне with troopes of Conquered, and seduced Captiues. Thus doe they scourge vs with our owne rods, and Conquer vs onely by our selues, whereas else wee were Impregnable: So that I may well conclude, that these *Deuotions, and Hovens of Prayer*, are scandalous, and prejudicall to our owne, and aduantragious onely to the Church of Rome: which was my last Conclusion.

Hauing thus runne through and proued these 8. Conclusions, or Articles of exception against these *Private Deuotions, or Hovens of Prayer*, which I propounded in the beginning of this Suruay: by which I haue suffici-ently evidenced those dangerous Points of Poperie, and Prophaneffe which are couched in them; the pernicious consequences, effects, and fruits, which haue issued from them: together with the Authors ill intent in publishing them, especially in such ambiguous and wavering times as these. I will now descend to answere those Apologies and Plees, which the Author, or any of his Abettors may chance to make, either to iustifie or extenuate this capitall and transcendent Crime of his, (which the burning of his Bookes can hardly expiate:) that so I may leaue him without all excuse.

*Excuse 1.*

The first Excuse or Iustification that may bee pleaded for him is this. That these Deuotions of his were published not onely by the bare Licence of *George, Lord Bishop of London*; but euen by his speciall and extraordinary *Approbation, Febr. 22. 1626.* Imprinted on the backe side of the Title Page, in these words. *I haue read ouer this Booke, which for the increase of Private Deuotions, I doe thinke may well be Printed, and therefore doe give Licence for the same: Gear: London:* Therefore there is no Poperie in them: or if there bee, yet this extraordinary Approbation of the *Ordinarie*, who hath power by the State to Licence Bookes, doth excuse the *Author*, and the *Printer* too.

*Answer 1.*

To this I answere first: that the Author is an happy man, and highly in his Lordships fauour, that he could procure his Licence for the Publishing and Printing

of these his Popish Devotions in this Age of ours, when as few Orthodox, or pious Authors can finde such grace and fauour at his or others hands. For my owne part, I haue heard of diuers who haue tendred Bookes of late to Licence, to which there could bee no exceptions taken, and yet they had repulse without any cause assigned. Some of them haue beeene rejected for the Authors name alone : and others for their pious matter, as a Reverend Doctor of this Citie was, not long ago, put from Preaching at *Pauls Crosse*, by reason of his *(a) Seasonable and right pious Text*; Not to speake of others : I my selfe can testifie : that I haue tendred sundry Treatises of mine owne to Licence : (as one against *Health-drinking*, and this *very Surray and Censure of Mr. Cozens his Devotions* among others : ) to which there was no iust exceptions taken, but that they were mine; or that they opposed the errors, sins, and common euills of the Times, (which it seemes are like to passe without controule,) and for this they were rejected : yea I had one Treatise of late denied Licence, which else had passed readily to the Presse, but that they knew at last it was my hand : and that alone was cause enough to purchase a *Non-licet*: though God knowes I neuer yet, (neither shall I hereafter by my good will) published any thing, but what all Orthodox Diuines and godly Christians haue approued, as Orthodox, seasonable, and necessarie for the present times. I wonder therefore since so few Bookes (especially good Bookes in defence of truth, and opposition of sin) can haue the happines to finde any publik approbation for the Presse ; that these *Popish Devotions*, together with some other Treatises and Sermons now in question, could be so fortunate, as to procure not onely Licence, but prefixed Approbations. Certainly there is some mistery or secret in it which would be worth the search and knowledge : For if all such Popish, Factious, and Arminian Bookes which haue beeene lately published by Authoritie, may passe the Presse with Approbation and

*To wit, I say.*  
42, 24, 25.

N                      Applause;

a Chrysostom.  
Hom. 6.7. &  
38. in Mat.  
Laßant de ve-  
ro Cultu. c. 20.  
Clem. Alexad.  
Orat. Exhort.  
ad Gent. Pa.  
dag. l.3. c. 11.  
Salu. ac Guber.  
Des. lib. 6.

Applause ; If ( a ) Play-Booke, which are the very Devils Grammar, and the chiefe fomenters and nourishers of all wickednesse and prophamme whatsoeuer ; If prophanè, lasciuious, and fruolous Ballades, Poems, Tales, and Iests : or bitter and inuective Treatises, against the practise, power, profession, and Professors of Religion, may be readily Authorized without controle ; as wee see and knowe they are : whiles the Workes and Writings of such who oppose themselves against the Doctrinall, or Mortall Errors of the Times, are smothered before they come, or else suppressed when they come to light ; Alas, what will become of our Religion, our Manners, our Church and state ere long ? Surely they will be altogether lost, or else endangered : they will bee quickeley ouergrowne with Heresies, Popery, Arminianisme, Luxury, Riot, Excesse of sinne, of wickednesse, and all prophamme, (which I hope the Wise, the Vigilant, Prudent, Zealous, and right Christian Senators of our high Court of Parliament, will carefully lay to heart :) whereas if the Presse were shut to the former, and open only to these Orthodox & latter writings ; these spreading Heresies, Errors, sinnes, and vices, would soone pull in their hornes, and neuer dare to shew their heads among vs. Well, to passe by this, I would faine be satisfied in this Quare : Whether these Popish Deuotions were euer Licenceid or approued for the Presse ? If so, then he that Licenceid them, and he that published them, haue the greater sinne, the more palpable and apparent guilt. What was it not enough for the Author to print or to disperse them couerly, but that he must grow so ( b ) Impudent and Audacious, as to procure a publike Licence and speciall Approbation for them : that so hee might vent and publish his Popery to the World, Cum Privilegio : to giue the greater and more publike scandall and offence : the deeper wound and blow to our Religion and our Church ; the more irrecouerble aduantage, and notorious tryumph to the Church of Rome:

the

b Fortem ani-  
mum prastant  
rebus, quia tur-  
piter audient.  
Iuuen. Satyr. 6

the more dangerous downfall to our Religion ? and that these his Popish Deuotions might stand as an vnanswerable, authorized and approued record against vs vnto all Posterite ? Certainly the Authors impudencie in seeking, and his treachery in purchasing this publicke and notorious Approbation for his Booke, that so it might doe the greater hurt, and give a more fatall and pernicious blow and brand to our Religion, is so far from extenuating, that it doth infinitely aggrauate and increase his guilt. Authoritie added vnto euill things detracts not from their euill, but intends it more : this Approbation therefore will not save, but fester and inlarge his sore. But were these Popish Deuotions Licenced in good earnest ? Why then was not the Approbation annexed to the written Coppy as it ought to be, but to a meere loose Paper, which was neuer ioyned with the Coppy ? Why doth the Printer report abroad, that the *Bishop of London* neuer read the Booke ; and that he carried him nothing but a bare white Paper, with a Message from the *Bishop of Winchester*, that now is, to Licence these *Deuotions* : to which he set his hand, and wrote his Approbation, when as he neuer had perused, nor seene the Booke it selfe ? Either the Printer therefore is a lying Knaue, (as most report him to be:) or else the *Bishop of London* neuer read, and so neuer could approue this Booke : But admit the Printer (whose dishonestie is reported to be such, that he will Print any thing whatsoever for his priuat gaine,) hath mis-reported the cariage of this Licence, and that the *BB. of London* read the Book (as is most probable, because his Approbation shewes as much :) yet I would willingly learne thus much, whether this Printed Coppy differs not from the written one, which was allowed by his Lordship ? or whether there is not some Popery inserted in the Printed, which was either wholly razed out, or else omitted in the written Coppy ? For mine owne part, I cannot but suspect, that most of the Popery, that is broached and couched

in this booke was foysted in at the Presse, without my Lord of Loridons priuitie: and the more ialous am I of this, because the Printer had his written Copy but by peecemeale, sheete by sheete, and not compleate together; because the written Copy was taken from the Printer as he Printed it, by the Author, against the vſuall course: and because there were sundry leaues reprinted and altered at the Presse by the Authors bare direction: (who hath likewise lately made some alterations in our Common Prayer Booke, by what Authoritie I knowe not:) So that it is most probable, that our Author hath exceeded, and abused, not followed his Authoritie, which makes his crime the greater. So that this first excuse and Plea, doth onely aggrauate, not lessen or abate his faulte.

**Excuse 2.**

\* *Dicoro te, celandas scrip- das, an proden das? si ut ce- lares, cur scrip- fatis? si ut pro- deras, cur ce- labas? Hierom. Apolog.aduer. Ruffinum, c.10 Non malitia genui, scribere quod occulisti. Si vera sunt que scripti, cur publicum ri- wuis? si falsa, cur scripsi? Intemperan- sia est scribere quicquid quod occularti velis. Hierom.adu. Ruffinum. l.1. c.1. T.O.2.p.232*

Our Authors second excuse is this: *That these Pri- uate Deuotions of his were compiled for the priuate vſe of a well-disposed friend, without any meaning to make the same publike to the World: though a certaine number of them, by lease and warrant of the Ordinary, were printed at the charge of the Party; for whose onely vſe the same was collected; to ſave the labour and trouble of writing Copies, to be sparingly communicated to ſome few freinds: they are the very words of the Author in his Epiftle to the Reader, in the laſt Edition; which is but throwded vnder the Printers name, when as in truth it is the Authors owne, as the Printer hath in part confessed: These Deuotions therefore being Printed but for the benefit of ſome priuate friends, without any intent to make them publique, may ſeeme to mittigate, if not excuse the Authors guilt.*

To this I anſwere: First, that this vnder-hand printing and spreading of theſe Deuotions among ſome priuate friends, is a violent and strong presumption; that the Author was conſcious to himſelfe; that they were fraught with Popiſh trash: If they were the priuate pray- ers, published by the Authority of Queene Elizabeth, as his Title page and Preface doe ſurmiſe: or if they were orthodox

or

or fit to further and encrease Devotion, why shoulde bee thus  
conceale them from the world, and imprison them in the  
hands and closets of some few priuat friends: since Truth  
desires to be publick, & seekes no corners for to hide her self? If they were Popish and corrupt, why then were they  
printed and dispersed sparingly among some priuate  
friends: or why were they Penned and collected, why  
were they printed or dispersed at all? Secondly, this  
close and secret scattering of these Popish Devotions, is  
ten times more dangerous and infectious, then the open  
publishing of them to the world at first: because it findes  
the least opposition, and so (perhaps) seduceth many  
before it be discouered: (a) As a concealed enemie, or  
fire in a close obscure building, which is not obuious vnto  
all mens sight, are most pernicious and inevitable: so Po-  
pish Pamphlets which passe from hand to hand, and are  
scattered vp and downe in priuate, are most seducing and  
infectious: because they passe without discouerie and  
controle: whereas they would quickly be descried, and  
so either answered or suppressed, before they could in-  
trap, infect, or poyson any, were they but obuious vnto  
all mens view and censure at the first: so that our Au-  
thors vnder-hand communicating of his (b) Popery  
doth aggrauate his fault, and make his dealings more  
suspicitous, (c) because they shunne and flie the light, as all  
euill workes and workers doe. Thirdly, I would demand  
what priuate friend that was, for whose vse these priuate  
Deviotions were compiled, who would bee at so  
much cost and charge, as to print such Popish trash as  
this. Was this priuate friend a Papist, or a Protestant?  
If a Papist, (as I dare presume it was) then questionlesse  
these Devotions which were composed for the benefit  
and vse of Papists, must needes be Popish: If a Pro-  
testant: then doubtlesse it was such a one whom our Au-  
thor would perswade to become a Romane Profelite, yea  
to enter into Popish Orders, to which these *houses of*  
*Prayer* onely suite: else hee would never haue taken so  
N 3  
much

\* *Veritas non  
quam latet.*  
Seneca Troas  
Act.3. *Bonum  
sermo secreta  
non quarit,*  
*quoniam potius de-  
lestat latu-  
dibus suis, &  
testimoniis plu-  
rimorum. Hie-  
rom. Epist. 12.  
cap. 3.*  
*a tra que te-  
gitur nocet:*  
*profecta perdit  
odis vindicta  
locum: Senec.*  
Medea. Act. 2.  
*Anima pestes  
tanto periculu-  
suis ladunt  
quantio subti-  
lis serpunt:*  
*Council. Cabilo-  
nense. 2. can. 32  
b 1oh. 3. 19. 20.*

*d No scitur ex  
comite, qui non  
cognoscitur ex  
se. Carm. Pro-  
verb.*

much paines, to compose these Canonicall and Popish Deuotions, for his priuate vse, which Protestants doe disclaime. It were well therefore, if this our Authors friend were enquired after, that so we might (*d*) know his Religion by his friend: which is in part discouered by his booke. Thirdly, I answere: that this is but a meere forged and false pretence, as most euidently appeares: First, by the multitude of the bookes that were printed off, yea sold, at first: being 250 at the least, as the Printer hath confessed: since which, there hath beene a second Impression of 1000. Bookes more, little different from the first: Now would any one be so mad, as to print off 1250 Bookes at least, to bequeath as a Legacie or New-yeares-gift to one priuate friend or two, when as twelue or 20 Bookes would serue for such a purpose? the multitude therfore, and second Impression of these Deuotions, together with their publique Sale, doe sufficiently euidence: that the Authors end in Printing was, to publish them vnto the world; and by them to scatter his seeds of Popery farre and neare: Secondly, our Authors tendring his booke to licence to the Ordinary, & his procuring of his annexed approbation, is a pregnant testimony, that his first intent was to divulge it, else there were no neede of any such approbation: Thirdly, the Ordinaries approbation which runs thus: *I have read ouer this Booke, which for the encrease of priuate Devotions, I thinke may well be Printed, and therefore doe give Lycence for the same. Geo. London.* doeth intimate as much: else hee would haue entred his approbation thus. I giue Lycence for some few Copies of this Booke to be Printed, for the vse and benefit of some priuate friends of the Authors: (and not, *for the encrease of priuate Devotions: I thinke it may well bee Printed,*) which is no priuate, but a publike approbation for a popular and publike vse: else why shoulde the Author him selfe affixe it to his last, as well as to his first and second Editions: the first, the second, third and last Editions had but one and the same allowance: therefore one and the

the selfe-same publike intent. Lastly, our Authors *Preface* to his first Edition, (to omit his other Prologues, and Aduertisements to his severall houres of Prayer, his Lent, and Ember weeke, which testifie his intent to publish these Deuotions:) doth as clearely evidence, that his first intention of printing these *houres of Prayer*, was to divulge them to the world, and not to communicate them to some priuate friends alone: as his causing of 280 *Lights and Tapers* (as I haue heard) besides *Torches*, to bee lighted in the *Cathedrall Church of Durham*, on *Candemas day last past*, after the Popish custome, (e) as if the God of Light had needed *Lights & Tapers* to behold his blind & dark *Deuotions*, did then evidence and discouer him to be a notorious and professed *Papist*, or a *Pagan* rather: who (f) were addicted to this *Ceremonie*, of lighting *Tapers* to their *Idoll Gods*: For in his *Preface* he layes downe fourre reasons, of setting forth these new *Deuotions* more fully then they were in *Queene Elizabeths dayes*: As first to continue and preserue the olde ancient *Laws* and godly *Cannons* of the *Church* to abandon all extemporalie and conceited *Prayers*; to reduce men to an orderly and seriforme of *Prayer*, and to instruct them both what, how, and when to pray: Secondly, to let the world understand: (pray marke this well,) and then judge whether these were onely printed for a priuate friend:) That they who give it out, and accuse vs here in *England*, to abandon all the ancient formes of *Piety* and *Deuotion*, &c. doe but betray their owne infirmities, &c. Thirdly, that they (not his priuate friend) who are this way already given, and whom earnest lets and impediments doe often hinder from being partakers of the publike, might haue here a dayly and deuout order of priuate prayer, wherein to exercise themselves, and to spend some *Houres* of the day at least, &c. Lastly, that tho's (not one friend or two of his;) who perhaps are but coldly this way yet affected, might by others example be sturrd up to the like *Heauenly duty* of performing their *Dayly*, and *Heavenly Deuotions* to *Almighty God*, &c.

Now these fourre popular, and publique reasons, doe diametricall

e *Accendunt lumina veluti in tenebris.*  
*Num igitur mentis sua cō-*  
*posputandus est, quis auctori & datori lu-*  
*minis candelabrum & ceraru-*  
*lumen offert pro munere?*  
*&c. Laet. de vero Cultu. I.*  
*6.c.2.*

f *Tertul. Apo-*  
*log. aduersus Gent. I. & de idolat. lib. Laet.*  
*De vero Cultu c. 2. Rhenanus Com. in Ter-*  
*tul. Apolog.*  
*Ormerod. Pa-*  
*gano. Papismus Semblance 37.*  
*123, 124 125.*  
*Bauch. 6.18.*

*g Invna re,  
et in parua  
Epistola, quata  
varietas et  
dissennantia  
mentiendi ?  
Hirom. Apol.  
adu. Ruff. c. 10.*

diametricallly oppose, and contradict, this (g) Lyng, and forged excuse, which the Author Fathers on the Printer: that this Booke was neuer intended, to be Printed for any publique, but only for the private use, of a private Friend, at whose cost, and charge they were Printed at the first: So that this pretence is merely false, and will not mittigate nor allay his Crime.

*Excuse 3.*

The third Excuse which our Author, or his friends in his behalfe may plead, is this: that some of the Popery in the first, is clearely purged out of the second, and third Editions: and therefore the Author may bee well excused, and his Booke may passe for currant now.

*Answer 3.*

*h Sapientia  
eorum ut plu-  
rimum officiat  
non ascendet  
vita, sed ab-  
scendit. Laetat  
De falsa Sap.  
l. 3. c. 26.*

To this I answere first; that the purging of the first, and second Editions of some drugges of Popery, is a manifest, and plaine confession, that there was Popery couched, and vented in them at the first, else why should they be purged thus. Secondly, I answere; that in the second Impression, there was onely one point of Popery, to wit, *the Prayer for the dead*: a little (h) altered, obscured and refined: but there was no point cleane obliterated, no not so much as this Prayer for the dead, vnylesie you will haue the man aliue, euen then, when as his Soule is disunited from his body; which is an absurd, and impossible thing. Thirdly, in the last Impression, there are onely two Popish Assertions rectified; to wit, *the Mediation of Angels*, not altered in the second; and *the Prayer for the Dead*, refined onely in the second, but quite expunged out of the last Impression: which though it bee cleared of these two: yet it is still furnished with those 18. other points of Popery which I haue formerly deduced from it: and that Popish trash, and Romish absurdities, which I haue discouered in my precedent Conclusions. Yea, the very forme and method of it, which is wholly Popish, is still the same: wherefore there needs a further purging of these vncleane *Devotions*, I meane by fire, which onely can defecate, and cleanse them from their Romish drosse. Fourthly, though there

there are some points of Popery oblitterated, not voluntarily, but vpon great complaints at Counsell Table : yet there is no point at all recanted in any of the subsequent Editions, to give any publike satisfaction to the World : yea, there is neither of the Editions suppressed, or inhibited saile as they ought to be : but all of them being of one date, of one yere, euuen 1627. hauing the selfe-same allowance, and approbation prefixed them, are sold, (& for ought that I know Printed,) promiscuously without any let, or contradiction: so that our Author stands but where he did at first, since all his editions stand approued, and passe for currant Coyne. Fifty, the *private Prayers Authorized by Queen Elizabeth 1560.* though they mention on the first, the third, the ninth Howers of Prayer, the Veffers, and the Compline : yet in the second, and third Editions of them, 1564. and 1573. these Popish phrascs, and Howers are totally omitted, there being no remainders of them left : And yet our Author to propagate, and authorize his new-broached Popery, can waiae, and passe by theie latter, and refined Impressions, where these Howers are expunged, and betake himselfe vnto the first, and worst Impression onely : and will hee not much more doe the same in his owne Denotions, if occasion serue? will hee not easily disclaime the latter, and owne his first Impression, which hee never yet recanted, if Popery shoule once get head among vs, as it now begins to doe apace? yes verily : Wherefore since hee hath taken this liberty to himselfe, to waiae the last, and cleaue vnto the first Impression onely of these *private Prayers*: so he must give vs leaue, (as wee haue done,) to doe the like with his *Denotions, and Howers of Prayer*, especially, since the first Edition of them was never yet suppressed, nor recanted : so that this excuse doeth more condemne, then quit, and no wayes helpe nor cleare our Author.

If it be now replied ; that his former Editions may be all suppressed, and that a further *Index expurgatorius* may passe vpon them, till all their Popery and Errors, be quite cleansed out.

*Answer 4.*

*a Cor eorum  
ne verbo qui-  
dem quen-  
am audent la-  
dere, nos solos  
expellere cupi-  
unt? Nos soli  
qui Ecclesie  
communicamus,  
Ecclesiam  
scindere  
dicimus? Oro-  
re, nonne aqua  
est ista postula-  
tio, ut aut il-  
los nobiscum  
expellant, aut  
nos cum illis re-  
neant. Hierom  
Epist. 72. c. 3.*

I answere first; that most of the former Impressions, be already vented, and dispersed into sundry mens; yea, into Papists hands, (who store them vp as Jewels, and Monuments of their Church, and our defection from our selues, to them;) therefore it is now impossible to supprese them. Secondly, those who shold haue suppressed, and crushed them in the shell, are now such Sanctuaries, and Shelters to them: (a) that in stede of suppressing them, they intercept such Bookes at Presse, as givc any answere, or reply vnto them, not suffering them to passe the Presse on any termes; when as they shold in Injustice, either Licence both, or neither at the least, and not one side alone. And is there any likelihod then, of calling in these Popish *Devotions*, which are thus guarded, and protected, even in despite of Parliament, which labors for to Damne them? Thirdly, no *Index expurgatorius*, but onely an *Ignis expurgato-  
rius*, can cleanse them from their Popish drosie. The whole frame, and almost the moitie of their subiect matter, is meere Popish, as I haue already prooued: and can any thing then but fire, and fagot, refine, and purge them as they ought to be. And why shoud they not bee purged, and refined thus? Are they not a publike brand and blemish to our Church, and a strong record against our cause? Are they not a great aduantage to our Popish Aduersaries, and a grieve, and eye-sore to our Friends, and all that wish the wel-fare of our Zion? Can any thing but fire expiate their guilt, or satisfie, and wipe off that disgrace, that brand, & great dishonour, which they haue brought vpon our Religion, and our Church? If *Doctor Mocketts Booke*, if *Master Eltons Booke vpon the Com-  
mandements*, for some few points of *Puritanisme*, onely, (as they stile it,) in the burning of which, *Master Cozens* and his Patrons had the greatest hands, though they never stird, nor spake as yet to my remembrance, against any Popish Treatises whatsoeuer. If *Pareus his Booke*, (himselfe being but a meere Forraigner, and out of our King's Allegiance,) for one meere point of State, against the *Supremacy*

*Supremacy of Kings, were so solemnly burnt, with all the ignominie, and disgrace that might bee; and could not haue the happiness, nor fauour of an Index expurgatorius, to wipe out thefe their Errors in some new Impref-  
sions: shall Master Mountagues: shall Master Couzens his Booke, (he being a Minister of our owne Church, at least in outward shew, and not a forraigner as Pareus was,) wherein there is twentie points of Popery broached at the least: wherein there are sundry prophanie, and dangerous passages, and Popish absurdities: wherein the  
(b) *Sacred ashes*, Fame, and Pietie of our Religious, and renowned Queene Elizabeth, are Prophaned, and made the Shelters, and Patronage of Popery; and the very Doctrine, and Practise of our Religion are highly violated; finde so much fauour, and vniuit coniuiance, as to escape the fiery flames which theſe haue vndergone? God for-  
bid: Certainly, though Maſter Couzens hath a singular facultie in altering, and purging of our Common Prayer Booke, where hee hath purged out Ministers, and put in Priests, of purpose to bring in Maffe: yet it is requisite, that theſe Bookes of his, ſhould bee at leaſtwife clenfed from their Prophanie, and Popiſh droſſe, by ſuch ſolemne and publike flames, as will defolue them into aſhes, and quite annihilate that publike ſcandal, and purge out thoſe deepe-died blotſ, and open ſcarres, which they haue iuftly brought vpon our Churche: So that this fourth ex-  
cuse is weake and booteleſſe.*

If any obiect; that many of theſe Popiſh points which I haue laid vnto our Authors charge, are not directly broached, but onely wretſted, and inferred, by strained collections from certaine paſſages in theſe his *priuate De-  
notions*, of which I ought to make the best construction.

I anſwere first; that ſundry of the points, as that of *Canonical Howers*; *Mediation of Angels*; *Prayers for the Dead*; *Seven Sacraments*; *Canonization of Saints*; *The Apostolſcall, and Divine Inſtitution of Lent*; *Auricular Confeſſion to a Priest*; *The approbation of Priests, and Altars*,

b Heretici o-  
dio digni ſunt,  
vel eoz etiam  
quod ſancti cu-  
ſusq; viri me-  
morsam tan-  
quam ſopitos  
iam cineres  
prophana mai-  
nu ventilant.  
¶ qna ſilencio  
ſepeliri oportea  
bat rediuius  
opinione diſfa-  
mant. Vincent  
Lerincensis.  
contr. Heret.  
cap. II.

*Excuse 5.*

*Anſwere 5.*

See p. 39 54 and with them of Masie : *The institution of Marriage at  
various seasons ; and the Authority of the Church of Rome,*  
 (our Authors best beloued Mother,) with sundry others,  
 are so particularly, and clearely set downe in positivie  
 words : and the residue of those Popish points, so neces-  
 sarily, and plainly deduced from his words and meaning,  
 being Paraleld with those Popish Authors, from whence  
 they were extracted ; that he who runnes may plainly  
 read them: and I should haue wronged our Author much,  
 had I not made such Expositions of his words, which  
 will properly brooke no other construction , then  
 that which hath beeene giuen them. Secondly, the whole  
 frame and modell of these *Deuotions*, together with the  
 subiect matter of them, were wholly borrowed, and con-  
 fiscinated out of Popish Tractets, and Deuotions : and  
 besides our Authors end, and drift in publishing them,  
 was no other, but to scruie, and vsher Popery into our  
 Church,\* as I haue already prooved. No charitie therefore  
 ought so farre to foole, or blind mee, as to put out mine  
 eyes ; or cause mee for to thwart the very meaning,  
 words, and purpose of our Author, to excuse his guilt ;  
 which is so grosse, and obvios to the eyes of all men :  
 that I should but contract my owne guilt, in abating his.  
 Lastly, let such who make this Plea consider ; that it al-  
 wayes hath, it is, and euer will bee, the beaten rode, and  
 method, of all insinuating, and seducing Spirits, to couch,  
 and broach their Errors at the first, as warily, and (c) spa-  
 ringly as may be : and to scatter (d) some seeds, and keruels  
 of them, here, and there, in short, obscure passages, (e) and  
 not to sow them thickke together, but with some intermixed  
 truthe, for feare of present discouery: that so they might spring  
 and grow vp by degrees, till they haue gotten strength and  
 force to grapple, and encounter with the Truth in open field:  
 This the (\*) common proverbe, and the experience and  
 practise of all Ages testifie : Whence the (f) Fathers in  
 fiduciam capiant, & quodam sauro militidinis inuenientur: tankeiro contari se sua  
 venenam intrepidis effundunt. Chrys. in Mat. H. 47. \* Nemo reuenit sicut turpis homines.  
 Iuuen Satyr. 2. f See trameus & Epiphanius contr. Heret. Athanas. & Hilary contr.  
 Arian. Hierom contr. Ruff. contr. Pelag. lib. August. T. 7. & Propter contra Collat.

the Primitive Church, who knew that Heresies must bee  
awayes cr. shed in the shell, haue beene to iealous ouer  
springing Heretiques, that they haue lifted every Sen-  
tence, word, and syllable of their Writings to the bran,  
and gauen them that interpretation alwaies, which was  
most suitable and consonant to their Heretical and perni-  
cious purposes and intents : whenas they would haue  
borne a more favourable, Orthodox, and tayrer con-  
struction, had they beheld them enely with the eyes of  
Charity, and not of Iustice, prouidence, and discretion  
too : And is not this our Authors practise ? \* Doth he not  
cunningly sow and intermixe his Tares and Drugs of Popery  
with seeds of Truth, and Scriptures ? doth not he like a Nurse,  
or skilfull Physician sweeten his Popish Pills, and bitter Po-  
tions with some sugerred and pleasant ingredients : and adorne  
the poysonous and rotten carkas of his Booke, with the Saint-  
like Stile and Title of Devotion ; that so his truthes, his prie-  
tie, and glozing Title, might draw downe, and vent his Romish  
Errors, pills, and poysonous Potions ? Why then should a-  
any out of a blinde and foolish Charitie, extenuate or  
conceale his treachereus and seducing Practises, or quaff  
off these his poysonous, though health-promising Poci-  
ons, to his owne and others hurt : and not diuulge and  
and lay them open to the view of all men, in the amplest  
manner, that so they might awoide and shunne them  
more ? Well, let other men connive and wincke at  
Errors ; and smooth cuer, slight, or disregard ; or else  
extennuate,alue, or skinne ouer these Popish passages,  
Doctrines, and pernicious practises, of our Author whiles  
they will, out of a foolish pity or deluded Charitie : (which  
is the ony meanes to spred their poyson and con-  
tagion farre and neere : and to betray our Church and  
Truth into our enemies hands without resistance : ) Yet

*causa etas duxi dulcedinem profenserit, amaritudinem non reformatid: Quod etiam  
si scura est qui mala gramina, & noxios succos medicaminum vocabulis praecolorant,  
ut nemo forte ubi supra scriptum legeri remedium, suspicetur venenum. Vincent. Le-  
tinenus; Adu. Heiæ. cap. 17. 25. See Gregor. Mag. Mord. s. q. XII: &c. l. 18. c. 9.*

\* *Istud fallen-  
di arte machi-  
narus est, ut  
per bona facili-  
us suaderet &  
mala. Sed tan-  
to magis caue-  
dus est, quanto  
occultius sub  
divini legis  
umbraculus la-  
titat. Scit e-  
cum factores  
suis nulli fare  
cito esse placi-  
tueros, si nudis  
& simplices  
exhalentur: id  
circa eos cala-  
bri eloqui re-  
lut quodam a-  
romate asper-  
git, ut ille, qui  
hunc unum fa-  
cile desiceret  
errorem, diu-  
na non faci-  
le contem-  
natorcula.  
Itaque facit,  
quod his solent  
qui parvula  
austeria quæda  
temperatur  
pocula, prius  
ora mellecrü-  
linunt, ut in-*

my poore Iudgement, and my Conscience tell me, that I cannot act a greater or higher part of *Loue and Charitie*, to God, to Church, to State, or to the ouer-credulous, and secure soules of men, who are apt to swallow all that comes to hand without suspition: then to Anatomize and rip vp all those hidden vaines, wherein the Romish and soule-slaying poyon of these *Deuotions* lye, and to display them to the World, that so men might shunne their venome and Infection for all future times. In which I haue gone so euinely betweene the Author and the Trueth, that all Circumstances being well considered, I hope I haue neither gone to farre in straying of the Words and meaning of the one, nor fell to short (but where my ability and leasure could not reach) in vindicating the wrong and quarrell of the other: which cleares my Innocency, and falsifies this Excuse.

## Excuse 6.

\* The Printers Epistle to the Reader.

b It seemes by this that there were more heades, and handes then one, in consarcinating and collecting these Deuotions: a matter woorthe inquierie.

.i The Printers Epistle to the Reader.

## Answer 6.

k Nemo non benignus est suis iudex. Sen. de Beneficijs, l.z.c.26.

The last excuse which may be made and pleaded for our Author, is that which the supposed Printer (but in truth the very Author) makes. (\*) That whateuer reproachfull Imputations haue bee cast upon the Author or his Booke by the malevolency of some dispositions of the times, who make this Booke of his an Apis, imitation of Romish Superstition: yet he is a faithfull Minister, though inferior unto most, (a clause which never came from any Printers quill, who alwayes doe applaud their Authors, no: depreſſe them thus:) and a Member of the Church of England: and that he (b) and others who were therewith acquainted before the Printing of the Booke; are as ready to ingage their credits, and liues, in defence of the Faith of the present Church of England by Lawe established, and in opposition of Popery and Romish Superstition, as any other: therefore the Author and his Worke are guiltleſſe.

To this I anſwer: First, that these are but the Printers vaunts, and bragges, if (i) Titles may bee credited, and not the Authors Plea; who ought to iustifie and acquit himselfe. But admit it be the Avthors proper Plea; as in truth it is, though the Printer bear the name: I anſwer in the ſecond place, that our Author (k.) may be

be to partiall a Judge in his owne behalfe : and therefore he must referre himselfe to such impartiall Judges, who can iudge more clearely of him then himselfe : and that ( l ) not by his words alone, but by his deeds ; by which he shall be judged at the last. Wherefore wee must not wholly dote vpon our Authors or the Printers words, but sentence or acquit him by his works. Now it is as evident as the Sunne at Noone-tide, that these *Deuotions* of our Author are wholly Popish both in Method, Manner, Forme, and Vse, and all concurring circumstancies ; as this *Suruay* and *Censure* of them shewes : Why then should we ballance or Judge him by his own, or by his Printers smooth and glozing words, which are contrary and repugnant to his Workes ? If Wordes or ample protestations of Sincerity and Loyalty to the Trueth and Church might passe for currant : Then ( m ) *Heretiques*, who alwayes give good words, protesting that they are for Christ and for his Church, when as yet they war against them, under these pretences ; might alwayes scape vnsentenced, and vndiscouered, and passe for Orthodox, zealous, and true hearted Christians. ( n ) *Hee* therefore who professeth himselfe a Christian, a Protestant, or faithfull member of our Church, and would haue others deeme him so : must declare himselfe to be such a one, not onely by his words, but by his fruirs and actions : which if they contradict his speeches (as our Authors doe :) they are so farre from expiating the guilt, ( o ) that they doe but propalate and discouer the hollownesse and treacherie of his heart, and subiect him to the sharper censures : It skills not then what Verball protestations our Author, or the Printer for him make : since these his *Howers of Prayer*, which would vsher Popery into our Church againe, with publike approbation, vnder the name and Standard of our blessed Elizabeth : to baffle, and cheate vs of that Or-

Ep. 14 ad Ephes. *Non in lingua, sed in corde Christianitas est; nec interest qualem verba sermone, res enim non verba quaruntur.* Laft.de Falsa Sop.l. 2. c. 13. o *Omnia dicta et facta tua inter se congruant et resonante sibi, et rite forma percussa sint. Non est hucus animus in recto, cuius alter discordat.* Seneca Epist. 34.

thodox,

<sup>1</sup> Homines malunt exempla quam verba, quia loqui facile est, praefere difficile. Lat. de vera Sap. I 4.c.23.

<sup>2</sup> in Heretici sub nomine Christi, militat contra nomen Christi: Et fallendi arte per sermonem de se insinuant quod per exhibitionem negat Greg. Mag. Mor. I. 20.c.8. 1. 3. 2. c. 16.

<sup>3</sup> Heretici licet foris sint, tamē se nominant Christianos. Hier. Apol. adu Ruff. c. 11. Heretici per dulces sermones corda seducunt innocentium. Chrysost. Hō 24. in Mat.

<sup>4</sup> Qui profitetur se Christi esse: non modo ex iis qua dicunt, sed ex iis qua faciunt, cognoscuntur. Ex fructu enim arbor digeritur. Ignat.

\* This is directly cōdemned by the Articles of *Ireland*. Artic. 52 and the Injunctions of Q<sup>r</sup> Elizabeth 1559 Inunct. 23; which enioine Ministers to take away, extinguish, and vtterly destroy all Shrines, Tables, Can. dlesticks, Trin-dalls, & rolles of Wax, & all other Monuments of Idolatrie & Superstition, so that there remaine no memory of the same, in walles, glassees, windowes, or elsewhere, within their Churches and Houses.

*p* *Falsi quicunq;* *dolore,* *Asterius dices* *posse carere two* *Tibul.* Eleg. 1.3 Eleg. 7.

thodox, pure, and vndoubted Religion, which we haue so long and happily enjoyed, in peace, in wealth, and all variety of outward blessings: and therefore shold not now begin to loath and cast it off at last: together with his alteration of our *Common prayer Booke*, and putting in of *Priests for Ministers*: his ingrossing of Popish *Prayer-Books*, *Portulasses*, and *Devotions* for sundry yeaeres, and his curious and costly binding, and stamping of them after the Popish manner: his forwardnesse in supressing such Parallels and Answers as were written against Master *Mountague*: his bosome friend, and brother in euil, withoutany lawfull warrant: his causing 280, waxe \* *Tapers* to bee lighted in the *Cathedrall Church of Durham*, on *Candlemas day last past*, as I haue heard: with the publik bruite, and fame of most that know him; proclame him an open and professe Papist, an industrions Factor, and an vndoubted member of the *Church of Rome*, whose good he w hole labours: and no true member of our *Englishe Church*. Since therefore our Author hath now nothing left, to iustifie or excuse his person, or this worke of his, which is to derogatory, and scandalous to our renowned *Queen*: so prejudicall, and dangerous to our Church, our Cause, and our established Religion, which they oppugne, in a notorious, and high degree: and so aduaucagious for the Whorish Church of Rome, who still contrives, and workes our ruines by our felues alone: I will here conclude my verball *Censure*, and *Suryay*, of him, and his Devotions; and leauue both him, and them, to the reall *Censure*, and *Suryay*, of that Honourable, Piious, Zealots, and Graue Assembly of Parliament, which I hope, will render both to him, and them, according to their iust demerits: that so (*p*) *their penall examples*; may prooue others medecines.

HIEROM. Epist. 54.

*Hec sunt qua coarctatione non indigent: perfidiam eorum exposuisse superasse est.*

FINIS.

